

THE
COVRT OF
THE MOST ILLV-

strious and most Magnificent

JAMES, the first;

Syn. 6.61.30

R. 4.9. (sel c)

KING

Of Great-Britaine, France, and
Ireland: &c.

WITH DIVERS RVLES,
MOST PVRE PRECEPTS,
AND SELECTED DEFINITIONS
linely delineated.

Principibus placuisse viris, non ultima laus est.

To please the Best, best praise I doe it iudge;
Let Grill be Grill: I passe not Enui's grudge.



LONDON

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THE GOVERNMENT OF

the most illustrious and most magnificent

Parliament



J.P.

Sc.

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City of London

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TO THE RIGHT HONORABLE George, Marquisse Buckingham,
Vicount VILLIERS, Baron of Whaddon,
Lord high Admirall of ENGLAND, Iustice in Eyre of
all his Majties Forrests, Parkes, and Chases beyond Trent,
Maller of the Horse to his Maiesty, and one of the
Gentlemen of his Majties Bedchamber: Knights of
the most noble order of the Garter, and
one of his Majties most honourable
privie Counsell of England,
and Scotland.

Right noble and most honoured Lord,



A San humble and most obsequious Stranger, having spent diuers yeares in this flourishing Kingdome, and receiued many comfortable and worthy fauours, from sundry honorable and eminent personages, in this renowned Court, whose rare

The Epistle Dedicatory.

vertues swaying the gouernment of
this happie Realme, vnder such an
illustrious and famous PRINCE,
are divulged and dispersed ouer all
the principallest regions of the Chri-
stian world: I could not but distast
the peruerse perulancie of many
Poets, which laid so many odious
aspersions vpon Courts, as if no ver-
tue had in them any residence, but
that like dangerous shelves & rocks,
they should be shunned and avoy-
ded, by all those that meane to square
their liues and actions, by the rule of
true vertue and piety: whereas ra-
ther their owne insufficiencie and
weaknesse, making them incapable
of high action and employment, and
being altogether vnable to resist the
infinite objects of worldly temptati-
ons,

The Epistle Dedicatory.

ons, they are inforced to retire themselves to a certaine vnprofitable contemplation, wherein they studie to barke and snarle at the honourable labours and indenuours of others, being in themselves absolutely immeritorious, to discharge the noble functions and offices of such high places, & dignities. And because your most honoured Lorpship doth truely exemplifie, what I haue vndoubtedly by long experience obserued, I haue presumed to shelter this my brieft and sincere treatise, vnder the wing of your Honourable protection. VVhose rare and admired vertues hauing to the ancient Nobility of your bloud, added the accumulati- on of many honours and great dignities, my vnworthy humble selfe in
all

The Epistle Dedicatory.

allotted affection and love, can
but still pray, for their true ce-
lestial and confirmation in the
State of resplendent and glorious
eternity: in all humble service and
duty most desirous to remaine,

and to discharge the noble fun-
ctions and offices of such high places,
& dignities. And because your most
honoured Lordship doth truly ex-
ceedingly, what I have undescribably

Your Lordships most humbly

promised to present this my little
and feeble offering under the wing
of your honorable protection,
and admired virtues

devoted, prostrate and

affectionate

having to the ancient Nobility of
your blood, added the accumulation
of many honours and great digni-
ties. *A. D. B.*
all



TO
THE COVRTIER
OR
KINDE READER,
HEALTH.



Courteous Courtier, and gentle Reader, hauing heere in a plaine manner, and direct method described certaine rules and precepts of a Courly and Politicall life; I must craue thy friendly censure and courteous conniuece, in that I haue not in this Treatise ouer curiously or wisely tied my selfe to the obseruation of logicall rules and prescriptions. Let him who slightes mee, learne this one document, from mee, That it is the condition of truely generous and iudicious men, not captiously to carpe and catch at the shadow of words, but wisely to fasten on the substantiall matter it selfe. Now as touching the matter I doubt not, but that I haue so composed and compiled the same, as to
A
gine

The Epistle to the Reader.

giue, if not plenary satisfaction, yet at least, sufficient content to the expectation of euery indifferent Courtier, especially of the vnexperienced and newly initiated thereinto. I purpose not heere to discourse of the infelicities or (as I may so tearme them) the Gay-greivances of a Courtiers life; Neither yet to write of the immunities and commodities of the contrarie to this, a priuate life: This I suppose hath beene done by others, as cunningly and skilfully as their wit could stretch vnto: who indeed seeme to haue made this the full scope and end of their studies: namely, contumeliously to disparage the renowme of Princes; and ignominiously to inueigh against and calumnieate the liues of Courtiers. To which Fellowes (doubtlesse) if we should giue credit, Courtiers would a great deale rather follow the Cart than Court, and more desire to liue in base and ignoble Shepheards cottages, than in or about their Princes noble Palaces. But fie vpon the ridiculous speeches of such idle Idiots; Avant, such fond opinions of men so ignorant and meere besotted: Whose iudgement if it were not most corrupt and vniustifiable, we might quickly see all ciuill government wholly demolished, and the Courts of Kings disgracefully relinquished. This then we must both hold and know for a truth; which also is especially advertised and intimated in this litle worke, that there is no estate or condition of life whatsoeuer, but hath in it, the thornes of many miseries and shackles of incarcerating encombrances. And if the credit of the most wise Philosopher may gaine any credit with vs, Nihil aliud in humanis rebus magnum, nisi animus magna despiciens. This his noble Sentence will declare vnto vs that there is nothing in the whole world, that may iustly be termed Great, except the minde lightly regarding Great-things. Whither then thou be a Courtier, or a Country-man, 'tis neither this
nor

The Epistle to the Reader.

nor that condition of life, which can make thee happy: but the minde well formed and informed by nature, and as it were watered with the diuine dew and grace of Gods gracious Spirit.

In brieſe (kinde Courtier and friendly Reader) *Quamcunque Spartam fuerimus nacti &c.* Whatſoener eſtate or office we haue obtained, from the great Steward, or rather the ſupreme Prince of heauen, let vs ſo carry our ſelues therein, that to the utmoſt of our power, we may adorne and beautifie the ſame. But if we will needes be carping and biting at, thoſe things which appertaine not to vs; let vs on Gods name hate mens vices but not their perſons: Let vs not kicke againſt that politicall regiment and ordination, whoſe originall is from God himſelfe. For, herunto we are invited by the precepts and counſells of the graueſt and moſt wiſe, eſpecially of that Poet:

Parcere Perſonis, dicere de vicijs;

That is,

*Tis wiſedome, wiſely, in theſe ſinfull times
Mens Perſons not to harme, but charme their crimes.*

But to conclude in a word, for I deſire to be brieſe; I grant (indeed) that ſome Courtiers are too immoderately and ambitiouſly prone, to hunt after honour, preferment, rule and riches, and (which doe as it were naturally grow out of them) to pleaſure and voluptuouſneſſe; and that they do more highly eſtimate theſe externall vnconſtant and ſlippery things, than is conſonant, or convenient either to time, place or perſons: Yet notwithstanding it is no conſequence that for ſome particular ill addicted and vicious Courtiers, the Court and Courtiers in generall who officiate good and neces-

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say services to their Prince, should be utterly condemned, or that such infamous aspersions should be so generally cast upon them all.

The opinion therefore, of Lucan we utterly dislike and repudiate as most absurd.

Exeat Aula

Qui volet esse pius, virtus & summa potestas

Non coeunt, &c.

Depart from Court, if thou wilt pious be
Goodnesse and Greatnesse will not, there, agree.

It is a flash, a gay-gam, a mere frivolous trifle; unlesse we haue respect onely to those Monsters of men, Tiberius, Caligula, Claudius, Nero, Iulian the Apostata, Phocas, and such like fire-brands of fury, and Patrons of impietie; Never casting our eyes upon, nor rightly recogitating the most noble and renowned actions of those truly pious and prudent Courtiers, the most profitable and comfortable organs and instruments both of Church and Common-wealth; in the number of whom I may first ranke, the most pious Patriarch Ioseph, who at Court became the Prince and prime of all his Brethren, the Establisber of his people, yea the very Basis, and (under God) the Atlas of his Nation; to whom I adde Moses, Abdias, Dauid, Daniel and Mardocai, who with great prudence and providence haring, waded through and vanquished the various stormes and jeopardous casualties, of the turbulent sea (as I may so say) of the Court; haue euen therein most gloriously atcheiued the eminent and ever-permanent renowne and excellencie of vertue, wit, dignitie and perfect piety, yea and haue shewne them-

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themselves the maine props and pillars of the Church of God, and their Weale-publike. And doubtlesse (indiscerning Reader) unlesse we wholly delight in ancient, forraine, and far-fetched examples, and doe vilipend or reject new and domestick patterns hercof. May we not most apparantly behold and perspicuously perceine a liuely, reall and royall patterne of maiestie, grace, wisdom, learning, mercy, iustice, pittie, and piety, in that most renowned Courtier, our most sacred Sovereigne King IAMES? Yes doubtlesse. And none, I dare confidently avouch, except he be a periur'd enemy to all truth and equitie, will, or can if he would, deny this truth. Let Lucan then, in this respect, with all his lunaticke Companions go shake their eares; who so uniuersally iudge, and untruly doe teach, those things to be so reluctuously repugnant, which here we see are so harmoniously consonant. But be it as twill be, heer's my determinate resolution and firme conclusion:

Ire, redire, sequi Regum sublimia tecta,

Eximius status est ———

The noblest state of life vnder the sunne

Is, for my King, to liue, to ride, to runne.

And this, to thee alone (ingenuous Courtier) doe I heartily desire: Vntill thou shalt be translated from this transitory and momentary Court, into that celestiall Palace eternally blessed and blissefull, without all sighes and sorrowes, toile and turmoile, euen the mansions of the heauenly Ierusalem. And this Christ Iesus grant, who sits at the eternall ternall sterne of his heauenly kingdome; vnder whose banner all Christians whether Kings or Subiects, Courtiers or Countrymen, do all fight, are all Conquerors, are all crowned.

To Momus his owne Murtherer.

Hearth also to thee Momus, who whiles thou bereau'st
thy selfe of the sweete fruite of Good both receined
and sought for; dost dilacerate, wound and deadly wound
thine owne heart, with the infectious fangs of Envy: And,
which is far the worst, dost denudate and strip thy selfe bare
of the soueraigne grace of God: Thou I say, who thus
dost pine and punish thy selfe in sense, in soule; take
thou this one Disticke from mee, and, if thou canst fare-
well, farwell.

Non legis, & carpis; quæ nec capis, inuide, carpis:
Inuide, quæ carpis, fac meliora, legam.

That is,

Read, *Momus*; raile not; trie, ere thou taunt, mine:
Commend, or, mine come mend; then, Ile read thine,

Thine if thou be thine owne.

A. D. B.

TO



TO HIS WORTHY AND

well-deserving friend Master

A. D. B.

Most truly hast thou showne the diffrence great
Betwixt a Country life and Courtly seate,
That every calling subiect is to Fate,
As well the Priuate life as Publike state,
By vice or vertue, Both, to trie and chuse;
Good, Bad; Best, Worst; as we them use, abuse:
To teach all men, since, all mens states are such,
Nor Court, nor Cart, to loue, to loath, too much.

I. V.

ILLVSTRI



ILLVSTRI ET GENEROSO

D.D. GEORGIO BYCKINGHAMO

viro familiā & virtute
nobili.

Ingenium, virtus, probitas, & forma decora,
Seu placeat vera Nobilitatis honos.

BYCKINGHAMVS adest, qui cuncta hac possidet vnus,

En, facies certis indicat ipsa nobis.

Omniū felix, o fausta sorte creatum,

Cui tam constanter, sors magis aqua fluit?

Hanc DEVS omnipotens dedit & Natura, GEORGI,

Firmit magni max tibi REGIS amor.

Quem tua promeruit virtus & gratia maximam

Opto tibi REX hunc continuare velit.

.V I The same in English.

WIt, vertue, beauty, sincere honesty,
True reall badges of nobilitie.

All met in One, to make a man of Fame

All shining bright in noble BYCKINGHAM:

O happy, o thrice happy by blest Fate,

Whose starres, his honors, thus accumulate.

GOD and the KING, yea Nature, all concur,

To grace great George with Honors golden-spurre.

O, neuer may thy King, to loue thee, cease,

But thy rare parts, his hearts true loue encrease.

A. D. B.



THE Court of King JAMES.



After that I had resolved, and with my
selfe determined (Illustrious and
thrice Noble MARQUESSE) to
diuulge and set forth vnto publike
view, somewhat concerning the life
of a Courtier ; And hauing spent
much most serious and incessant de-

A preamble
wherein is
briefely dis-
coursed the
cause of this
Treatise.

liberation, and constant consideration, to whom I might
exhibite and present, this of-spring and tender Infant of
mine, the fruite of my Labors ; at last I most fortunately
thought vpon your Right Ho. Lordship, for which I
most submissly craue your Lordships pardon: and most
humbly desire that you would vouchsafe to entertaine
so courteous a perswasion, and fauourable an opinion
of me : that I haue not either with any impudence, much
lesse Imprudence, attempted ought herein. Many of my
neerest and deereft frendes, assuring me that it would bee
worth the labour ; perswaded yea constrained mee, by
their

The Court of King James.

their importunity, to present this most humble Present. The Court of our most Royall King, vnto your Honour: In which Court you (right Noble Lord) for your excellent and singular, both internall and externall vertues and endowements, doe most resplendently glister and shine, like a most pretious Jewell richly garnished in the purest Gold. Therefore it cannot, doubtlesse, bee Impudencie in me, thus to endeauour and desire, that these my labours, may haue your Lordships worthy approbation; whose daily endeauours are most industriously employed, in the negotiation of the profitable affaires of your King and his common-wealth. And to this end & purpose, and for this speciall cause, do I most prostrately proffer and present vnto your Honour, this small volume ~~vnder the title of the Court of~~ JAMES King of *Great Britaine*. Neither yet doe I doubt, but that this my labour herein, will receiue a gratefull acceptation from all those, who not so much with their Corporall, as their Mentall eyes of Intelligence, do see and thoroughly see into the generosity of your lineage, the great and most graue wisdom, which doth inhabite in so greene and young a Breast, your modesty, affabilitie and great humanitie. A figg for enuious Criticks, therefore, of most deiected and degenerous condition; who practise nothing so much, as basely and malignantly to censure mens persons, faults, and infirmities. But the iudgement of the most iudicious and iust iudges may giue both mee and all good men full content; principally the great loue and fauour of our most potent and prudent King, who hath graciously elected and made choice of your Honour, as a man most excellent, most accomlisht: on whom (many others being neglected) hee might conferre

ferre, yea accumulate the fauourable effects of his Princely beneuolence, bounty, and benignity. This your Honours louely lot and felicity, no doubt may bite to the quicke, and euen (as it were) boyle the harts of the malicious: but good and honest minded men, who are the louers and embracers of your Honours virtue and integrity, doe contrariwise vndoubtedly reioyce at, and hartily congratulate the same. Thus haue I, (I hope) freed my selfe from suspect of Impudence. Now againe if any accuse me of Imprudency, to auoide this impuration, I thus answer. That I vndertooke not this worke by mine owne authority, motion, or instigation, but as hauing beene vrgently solicited thereunto, by the vehement perswasions of some worthy personages, who themselves haue obserued diuers Pamphlets, touching the Court to haue binne formerly published, which seemed rather to haue beene composed, in the disgrace of Princes, and derision of their followers, then soundly or sincerely to instruct or shew them, what is to be followed what to be auoided. I also (for mine owne part) do assuredly know, that there are and haue bin, both in our owne and in the memorie of our fore-fathers, such men, who are as it were naturally borne, to peruert and deprauue things, both well spoken and as well performed: whose custome and counsell I vtterly detest, and in this treatise, do faithfully protest; that I haue endeauoured what in me lay, to lay hold on the goulden-meane; for what soeuer I haue iudged commendable, I haue accordingly commended; and what soeuer I haue contrariwise thought to bee culpable, I haue likewise condemned. Which my impartiall and indifferent dealing herem, I hope no good man, no honest hearted man will disallow; as for disho-

nest and ill-affected fellowes, whether they praise or dis-
 praise ought herein, neither I, nor any wise man shall
 thereby thinke our selues hurt, or take it to the heart. Yet
 this I dare confidently avouch, that if I had an intention
 to run over all things, that haue bin promiscuously and
 confusedly, both said and written by many men against
 Courtiers; the Court would (I am perswaded) be most
 distasteful to many, to whom I know t'is now most plea-
 sant and delightfull. But this my little volume (I hope)
 shall be profitable to many, gratefull to the good, hatefull
 to none but to the Impious and Enuious. I doe herein
 frequently admonish those Courtiers, who haue a deter-
 mination to hoyce vp saile and to lanch out, into the
 deepe of this difficult and turbulent Sea; that wisely and
 warily they saile, with a fortunate and fauourable Gale of
 winde, least by the *Syren*-like allurements, or rather the
 most violent & tempestuous stormes of immoderate de-
 fires, they be desperately driuen vpon *Scylla* or *Charibdis*,
 or be dashed against the wrath and indignation of their
Prince, as against a dangerous death-threatning *Rocke*.
 These admonitions haue I (for this cause) thought most
 pertinent and necessarie, because now a dayes, almost all
 things vniuersally are full yea too-too-full, of brazen fac't
 boldnesse and precipitate haire-braind, heed-lesse, rash-
 nesse. Doubtlesse young men, yea all subiects in gene-
 rall, when they shall vnderstand and consider, the diffi-
 culties and dangers of preferments, and the burthen of a
 Courtiers life, will, I am perswaded, lesse emulate and
 hate either Courtiers or Magistrates; yea and these will
 hence learne better to rule, and those to obey. But e-
 nough of this. It now remaines that I endeavour to purge
 and put away, one other note of Imprudence in mee, to

wit, that too like vnto Phaëton.

Nimis magna peto, et quæ non viribus illis,

Munera conueniunt &c.

Ambitionously I take a Taske in hand,

Whose greatnesse with my weakenesse cannot stand.

If any doe sound such a note in mine eares, and thinke thereby, to deterre me from my purposed progresse; I wish him to take this for his answer, that I am not ignorant of mine owne calling and condition of life, which is Priuate: neither againe is that vnknowne to mee, which is related by *Cicero*, of a certaine *Peripateticke Philosopher*, whom *Hanniball* had in derision, calling him a *Dottrell* and a giddy-headed fellow, that he was not afraid to dispute a bout militarie discipline, in the presence of him so potent and politicke a commander. Yet not withstanding, this seemes not to mee, a sufficiently important, or iust cause, why I should in this regard acknowledge in my selfe, any Imprudencie or Temeritie.

This I say in modesty and humility (that your Honour may hold me excused) for the equity and protection of my cause now in controuersie; that I doubt whether *Hanniball*, as great and egregious a commander as he was, thus contemptuously disdainning this man of *Greece*, who not withstanding that he neuer saw the face of his Enemy, nor euer was in a pitcht feild, yet deliuering precepts of martiall prowesse) did not disdainfully cast his eies vpon, and that with iust cause, though with barbarous arrogancy and haughtinesse of minde, did not I say behould and cast his eies vpon those reasons & rules (what ere they were) of that so excellently learned *Grecian*: for tis scarcely probable or credible, but that by

boobin

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the

the way he deliuered somewhat, which might mislike and displease, so skilfull and soundly experienced a Captaine and commander as hee; since that (vnlesse wee will too much extenuate the credit of that old Prouerb) which is, *sometimes the blind may hit the marke*. It was therefore snapish and impudent disdainefulnessse, yea beast-like and Inhumane Insolence in that *Carthaginian*, that, That which he (forsooth) would not approue or allow of, he must furiously bandy and forthwith reiect. But the issue and event did evidently declare, that *Hanniball* was no such superexcellēt or inuincible a Captaine, as that it should seeme vndeniable, that he could be admonished of any oversight in any warlike affaires. Furthermore, they whose whole knowledge and experience of militarie discipline, doth wholly consist, in custome, practise, and exercise, and are so opinionated, that the power of wit and experience, gotten and gathered by industrious diligence, from learned authors writing to that purpose, is not of any moment or validity; that one example of *L. Lucullus* onely, mentioned also (by *Cicero*) in that booke of his, which goes vnder the name and title of *Lucullus*, may iustly refell and repell, the opinions of such men. Indeede I doe ingenuously acknowledge and confesse, that the prime and principall furtherance to the performance of high Actions and notable exploits, is, that a man be (as it were naturally) addicted and adapted therevnto: But yet beleene me literature or learning (if that of the *Poets* be true) in a generous and *Heroike* Spirit, *Virtue* *promouet in fide* doth promote and much enlarge, that valour, puissance and pollicie, which is imbred and genuine. In which respect, if vnto naturall promptnesse and proclivity, learning and experience be associated; then
B
indeed

indeed, may a man perfectly performe any noble, eminent, and excellent act or imployment. But peremptorily to avouch or affirme, that men Famous for their excellent parts of vertue, learning, and intelligence, cannot be able soundly, exquisitely, and considerately, to discusse or discourse of, euen those things, whereof they neuer were personall *Actors* and *Agents*, is, doubtlesse the badge & cognizance, of an ignorant & illiterate man; yea of one who neuer knew the maiestie and excellencie, the light and delight of *Science*, and *intelligence*, which, *Antiquitie* was wont to call the *Muses*; nor, a *Limine Salutarum* (as it is in the old *Adagie*) did they euer stand at the threshold, to bid the *Muses* Good-morrow. And *Hesiod* hath left this testimonie in writing, that *Hee* himselfe got al his knowledge and experience in *Nauigation*, from these *Tutors* and *Teachers*. But whither runs all this prolixitie? Euen hither (*Right Ho.*) this is the end thereof; that your Honour would vouchsafe to hold me excused, if peraduenture (as hath bin foresaid) I do not in its proper colours, pourtray and delineate to the life, that plat-forme and similitude of the life, of a Courtier, which either your Lordships noblenesse may require, or those courtiers may expect, whom, in this point, much time & practicke experience (the best School-master) may more firmly haue informed in the rules and customes of the Court. But as for others, happ, what hap may, when the dice are to bee cast, and my chance to be chosen, I had rather with some impeach to my name, write and say something (according to my weake Talent) which might be truely acceptable to you right Honourable *Marquesse*; then vnseasonably or vnciuilly to be wanting in my bounden duty. Therefore this one

thing do I most submissively and earnestly desire, that your *Lordship* would be pleased courteously to respect my sincere heart, most faithfully and affectionately honouring and duely reuerencing your venerable and noble vertue; and that in your accustomed courtesie, you would fauourably accept and protect this my peculiar Dedication to your *Lordship*; of which your Honourable fauour, I am most confidently perswaded, whose worthy and meritorious actions, not only towards your owne Countrey and kingdome, are by the Trump of fame blazoned abroad; but euen your Lordships manifold fauours and benificent courtesies towards strangers also, are euery where extant, which blessed *Britaine* with most due and deserued praises, doth publish and promulgate, and euen wee that are strangers, yea all neighbouring Nations both farre & neere do most worthily wonder at. Nor need I feare, least what I haue herein writ, should rather seeme to fauour of *gnathoni-call* flattery, then reuerently to loue and embrace your Honours noble vertues with true integrity: for, All that know your Lordships Excellency, your so great gravity and Temperance, all (I say) which doe neerely and thoroughly looke into them, do know that I speake, but what is most sincerely true and faithfull.

Finally that I may omit nothing, which may conduce to the accumulation of your Lordships worthy praises, the elegancy and gracefull pleasancy of your Honours Behauiour, is such and so singular: that not onely these present times, but euen succeeding posterity, will doubtlesse with a cheerefull voice commemorate and immortalize the same. And, than this, what, Greater, Better, Trulier can be said? This is it which hath purchased and
procu-

procured vnto your Ho: the reputation, approbation, loue, and singular supportation, of our most religious, gracious, potent, and most prudent King; whereby we may and that with very good reason, most duely and truely heere take vp that verse, as true as auntient.

Gratior est pulchro veniens à corpore virtus.

Virtue is more louely, much more acceptable,

Proceeding from, a Personage amiable.

But I stray to farre, time calls vpon me, now to set vp on the Subiect it selfe, before I proceede, to any other matters. First then let the Courtier or whosoener els, which hath determined with himselfe, to bestow and dedicate his endeauours, to the seruice of Princes, often deliberate, & thinke vpon this one thing, that the Court in some sort, doth represent and resemble, loue, or a warre-fare, and louers we know, will diligently remoue euery rubbe, obstacle, or impediment, whereby they may content and please their beloued: Souldiers also do labour, and endeauor, with all care and diligence, and make this the marke, whereat, they wholly leuell and ayme, namely to follow their Captaine or leader; and as much as in them lies, to do what he commandeth: so should an honest Courtier, adorned and endued, with wit and discretion, bend and incline, all his studie and industrious induours, not onely with diligence, to entertaine his Kings, or Princes commission and command; but promptly, speedily, and with all care and fidelity, to discharge the charge, which is committed vnto him: And he which layes this foundation of a Courtiers life, shall doublesse

The Court compared to a warre-fare,

Courtiers to Souldiers.

bee grationfly acceptable, in the sight of his Soueraigne. Now then whatsoeuer well nurtured, and generously conditioned man, will deuote and consecrate himselfe, to follow the Court, let him not presently imagine, or conceit with himselfe, that hee is to lead a soft, delicate, easie, or calme kind of life; but now must hee learne to beare patiently, the courts encombrances: yea to digest and swallow downe many leasings, much enuy, greiuous contumelies, and malicious detractions. Assuredly tis no fiction I tell thee, but let euery Courtier, which doth aspire and desire, to attaine vnto that celestiall and eternall court of Heauen, and which intendeth, both constantly, and sincerely, to say and to doe, that which may be gratefull to God, and the common weale; let him (I say) addresse himselfe, to this point, to this resolution. For, that Courtier is in a great error, and very much mistaken, which hunts, and hopes, for nothing els in the Court, but honour, riches, pleasure, power, and authority, and long before hee enters into the Court, doth not seriously, consider with himselfe, that euen in those seeming sweet, and odoriferous roses of Courtly delights, full many thornes and thistles doe priuily grow vp: for, if wee doe but iudge and examine one thing by another, and let truth take place, we haue both knowne and read of, in the memory of ancient and moderne times, many noble and worthy men; yea such as haue exceedingly well deserued, both, of their Prince and common-weale, who in Court haue wasted & spent the most flourishing time of their youthfull yeares, with great praise, and applause of their Prince, and all good people; who notwithstanding all this, haue oftentimes, euen for triuiall or small causes, yea sometimes none at all,

The Court of King James.

II

all, bin most lamentably molested, and with enuy and detraction, subtilly circumvented: yea which is more and most miserable haue bine either wofully deiected, and clapt vp into Prison, banisht into bitter calamity, or euen vnto death it selfe, punisht and condemned.

Whereof, that we may not wander farre for examples, call to remembrance (good Courtier) the memorable, and remarkable examples, of such like dolefull and vnfortunate misfortunes, in *Papinian, Comineus, Moore, Buffonius, Consalvus*, and innumerable more, whose name, and fame, as well for that they haue most profitably spoken, and learnedly written, as for their many employments very honourably performed, is most excellent, eminent, and permanent. Wee haue especially in the Courts of the Princes of *Germany*, very many demonstratiue arguments, and pregnant documents hereof, both ancient and fresh in memory, which heere I had rather wrap vp in silence, then with tedious prolixity, too much wrong my courteous Readers patience. But yet I cannot by any meanes, omit, or let slip, that which at this present, for the newnes, and late performance thereof, is fresh, and frequently obiected to the eyes, eares, and apprehensions of all men, namely the *Tragicall Catastrophe* of that great Aduocate, Statesman, and stately Courtier of *Holland*, who was that *Phaëton*, who for many yeares together, was (as it were) the *Waggoner* and *Sterneman*, yea the King and *Keeper* of all *Holland*. This was hee, who with the bridle of his authority, and with a certaine confidence, or rather foole-hardinss, and presumptuous rashnesse, did reyne & restraine, as in a Charret, violently drawne, by force of most fierce horses, the various motions, and commotions, of the mindes of all

Ambitious &
perfidious
Barneuels.

The Court of King James.

men. This was he who audaciously and aduenturously, without due consideration, attempting many matters, by making as it were a confused *Chaos* of heaven and earth, by confounding and mingling sacred and profane things together, turning all things topsie turuey, with a most impious and pestiferous intention, would haue wrought his Common-wealths detriment and destruction, but (and that most iustly) receiued his owne viter decay, and worthy confusion. What needs many words? This was I say that *Phaëton*, who was the Waggoner or Coachman of the current and swift gliding affayres of the Common-wealth of *Germany*. And I say not that he was for his *Phaëtonicall* insolence, dasht out of his Charret, and tumbled downe headlong into the River *Padus*, by *Iapiters* furious and Sulpurious lightning: but being by the iust iudgement of God, and vpright sentence of condemnation after iudiciall proceedings, conuicted and condemned, at the *Hague* in *Holland*, his high aspiring head was cast downe to the ground, and his ambitiously consulting and insulting heart receiued its deserued finall and fatall wound. And thus this politique Pilor, and Prince of *Holland*,

Magnis tandem excidit Aufis.

Was tumbled head-long from his Chaire of State;

Who sought his Countrey thus to ruinate,

Here let passe that other late and liuely example, which happened also in this famous kingdome; together with that in *France*, of that most factious and filthy *Italian*, a man most deboyst in his whole life and conuersation.

Whosoever

Whosoever sees not and considers not these, I hold him to be even pore-blind, and to have no smacke or taste of wisdom or vnderstanding in the least degree. Courtiers then may learne by these exemplified reasons, drawn out of these famous Kingdomes, as out of the most spacious and specious *Theatre* of the whole world, how alternate and variable the vicissitudes and alterations of things are in a Court, and if not alwayes, yet for the most part that they which being puffed vp with excessiue couetousnesse and inordinate desire of hauing riches, and are violently carryed away with the spirit of ambition, being vtterly vnmindfull of those damages and dangers, which doe begirt and hedge in Courtiers on euery side; that they I say do but ride post and make haste vnto some disastrous and sinister fate or destinie, and in the *interim* whiles they thus repugne the sweete sayings, sentences, and suffrages of the most wise and prudent,

Propositumq; premunt, flagrantq; Cupidine Currus.

*They quite destroy the End of their desire,
And burne Hopes Charret, with lasts furious fire.*

These and such like, which onely ~~by way of~~ we briefly touch by the way, laying hold on the vtmost tops as it were of these matters, may euery Courtier reiterate and ruminare againe and againe in his minde, and vnlesse he haue a heart well fortifide and confirmed, to endure many euils, inconueniences, and misfortunes, let him forsake the Court, and betake himselfe to a retired and priuate life, which also, though it may haue its owne difficulties, distresse, and scarcitie, yet if the reputation of

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The prayse
of a priuate
life.

most excellent and considerate men may haue any credit or estimation with vs, nothing, as they truly hold, is more happie, or more blessed then a priuate kind of life, moderated and decorated with the Golden meane and mediocritie. Hee then whose portion or condition of life is neither too high erected, nor too low deiected, but indifferent betweene both; hee certainly (if any thing in this wretched world may be termed a *Summum bonum*, a speciall and principall Good-thing) is the Heire, owner, and true possessor thereof. Very elegantly and eloquently hath *Politian* painted out, and expressed the tranquillitie and sweete securitie of a Countrey-mans priuate life, whosoever therefore doth loue to liue the same, to wit, a free, calme, and quiet life, I wish him to read and diligently to obserue these his verses following;

*O dulces Pastoris opes! O quanta beatam,
Quam tenet hunc tranquilla Quies? ut pectore toto.
Letitiam, tota q̄ sonet bona gaudia mente!
Nempe odij, fraudumq̄ expers, exemptus inani.
Ambitione, vacansq̄ metu, ipse liber & insons,
Natiuo cultu, & Gaza prædiues agresti,
Ipse sibi vinit, Nullo sub teste, suoq̄
Pendet ab arbitrio, (suis ipse est censor, et alto,
Calcat opes animo, ac summos dei idet honores.*

Which thus may be Englished.

*O the rare riches of a Shepheards life!
O how much blest is he from stormes of strife!
O how he liues in peace and quietnesse!
Free from annoy, full of all ioy/uitnesse;*

He

The Court of King James.

15

He feares no fate, no hate, nor soule deceit,
Nor strives to be ambitious-vicious Great:
He's guiltlesse, guilelesse, fearelesse; he's most free,
His Corne and Cattell, his rich Treasures be;
T' himselfe he lues, vnder names ouer-sight,
By none contrould, performes his owne delight,
With deepe disdayne, he kickes at gold and pelfe,
And scorning Honours, thus contents himselfe.

Assuredly Politian thou doest most truly, and egregiously confirme, that which before thy time, learned and graue Seneca did also affirme in his *Hippolitus*, concerning a priuate life:

*Non alia magis est libera, & vitio carens,
Ritusq; melius vita quæ priscos colat:
Quam quæ relictis mœnibus, campos amat,
Non illum auaræ mentis inflammas furor.
Qui se dicauit montium insontem iugis:
Non aura populi; et vulgus infidum bonis,
Non pestilens inuidia, non fragilis fauor:
Non ille regno seruit, aut regno imminet.
Vanosq; honores, sequitur, aut fluxas opes,
Spei metusq; liber.*

That is;

There is no life more free;
More void of vice and blame,
Or in their Rites the same,
Which former Times did see:
Then that which sweetly's led,
In fields remote, and farre

C 4

From

The Court of King James.

From Townes and Holds of warre,

Wher's nought but feare and dred.

The greedie hope of gaine,

Sets not his heart on fire,

He harmelesse doth desire,

On Mountaines to remaine.

Mens fawning flatteries ;

Or Common-Peoples traine,

Which doe good men disdain ;

He wholly doth despise,

Enuie pestiferous,

Can haue no place in him,

No fauour fraile, though trim,

Makes him ambitious.

He serues not to a Crowne ;

Nor's eminent in State,

He seekes not vaine renowne,

Fraile riches he doth hate ;

And feares not Fortunes frowne.

A remedie to
auoid danger
in the Court.

Wherefore, that we may be at libertie, and void of all feare ; let vs haue this in continuall contemplation, and consideration, that the sorrowes, difficulties, and distresses wherewith euery Christian in this wretched life is inuironed, are manifold. Let vs therefore with heedfull hearts coniecture and cast in our minds, by what especiall meanes we may subiugate and ouercome them. Art thou then (kind Courtier) willing to receiue a remedie against them ? then let this be thy sweete and soueraigne Antidote, that with graue *Cato*, you be of an honest and vncorrupted life and conuersation ; that with inuincible Vertue, modest bashfulnesse, and innocent abstinence,

tho

thou strive to get the maistery, and to be good in deed, rather than seeme so to be, whereby it will come to passe, that by how much the lesse thou shalt seeke after honour and preferment, by so much the more thou wilt vndoubtedly atcheiue the same. Now all this while, it is not vnkowne to me, that it is a generall rumour and report, that there be not many good men to bee found in the Court, and that according to the opinion of many, few men doe bring good Arts and Sciences to a Campe or a Court; and therefore some no doubt may say, that I doe but wash an *Aethiopian-Blackmoore*, in inuiting and inciting Courtiers to such integritie of life: God forbid, yet indeed, I confesse, that it is extreame hard and difficult, for one perticular man alone, at a delicious, sumptuous, and bountifull banquet, at which there is extraordinary great prouision of meate and drinke, to bee sober and satiate, and yet some one of a more sage and temperate condition then the rest, may so moderately and discreetly gouerne himselfe, that he doe not either in meate or drinke exceed the bounds of modestie and competent satietie: Euen so (kind Courtier) although in Court, thy vertue, integritie, and sinceritie, may be disquieted, disheartned, yea, and that it may seeme to liue in exile or banishment; yet if thy mind bee well formed and conformed therein, it will assuredly cause, that amongst manie fawning smooth-bootes, false hearted flatterers, and crooked perverse minds, thou shalt still be of a right and vpright courage and condition; yea, and from this fountaine thou shalt deriue all those siluer streames, and comfortable currents, whereby thy Calling, whether Courty or otherwise, though formerly obnoxious to grievous and dangerous defects, shall yeeld backe and repay vnto

D

thee

thee gracious and prosperous effects. If hereupon thou firmly fasten thine Anchor, then feare no Ship-wracke, but with vnconquerable courage and animositie, Launch out into this turgent and turbulent Sea of the Court, and vndoubtedly thou shalt vanquish and overcome the infinite swarme of amphibious and prodigious monsters of impietic, which may make incursions, and encounters vpon thee. Therefore (generous Courtier) start not backe at these euils, but step forward against them, with a bold Spirit, proceed I say, and put this counsell in practise, and let not the Philosophie of effeminate and faint-hearted men distract or disturbe thee from thy purpose, and determination, which of it selfe is most honest and laudable; reiect and cast from thee vnprofitable and improbable speeches, and hearken to God the fountaine of infallible and inuincible veritie it selfe. *Maledicta Terra in opere tuo: In sudore vultus tui vesceris pane tuo.* Cursed is the ground for thy sake; in the sweat of thy face shalt thou eat thy bread. From whence we may inferre and firmly belecue, that euery estate and condition of life whatsoever, hath in it the Thornes and Thistles of losses, crosses, and calamities; especiall since this sentence denounced against man, euen from the worlds originall, being registred and recorded in the Booke of God it selfe, is most authentically, is most vndeniable true and faithfull, and is of euery aswell priuate man as Courtier to be accordingly receiued and beleueed. Now whereas many men, of no meane rancke and qualitie, doe learnedly magnifie, and with much wit dignifie a solitary and priuate life, as was formerly intimated, they erre exceedingly, and are in my iudgement marueilously mis-taken, which are of opinion, that a priuate life is in it selfe happie and blessed. For, if that

That no estate
is free from
trouble.

The dispraise
of a meere
priuate life.

that be true, which the most eloquent Orator and excellent Philosopher hath left in writing, in the first Booke of his Offices, according to the opinion of diuine Plato. *Non nobis solum nati sumus, ortuſq; nostri partem parentes, partem amici, partem patria sibi vendicant*; that is, *We are not borne onely to our selues, but our Parents, Countrey, and Friends, doe challenge vnto them a part in our being.* Then no occasion questionlesse, whereby a man may deserue well of the Weale-publike, can be wanting to any man so much as to them which lead a priuate, obscure, and solitary life, liuing vnprofitably, to themselues alone; being nothing at all beneficiall to the Common-wealth, whereinto, and whereunto they were borne and brought vp.

He therefore which is by propagation and education, generous, liberall, and free-hearted, doth rightly vnderstand and know that true glory, reputation, and renowne consisteth in Vertue, which also is especially illustrated and made famous by worthie and meritorious actions, and imployments in a Common-wealth. So that *Salust* that excellent Writer, not without iust cause, left vs also this his testimoniall in writing. *Pulchrum est benefacere Rei-publice.* It is a very noble and worthy thing, to doe good to the Common-weale. Furthermore, let euery Courtier, and honest man whatsoeuer, consider thus much in his minde, that to deny to dedicate, and deuote his best seruices to God, his King, and Countrey, is nothing els in deed, than as if he would wilfully expose himselfe to exile and banishment. That true and auncient *Adagie*, which wee frequently vse, doth verifie and ratifie this truth, *τὸ ἀγαθὸν κοινὸν ἐστίν.* Every good is that which distributes, imparts, and Communicates it selfe to others. Againe, *Ἄνθρωπος ἀγαθὸς ὁ κοινὸν ἀγαθὸν ἐκείνου ἐστίν.* A good man (as the saying is)

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is a vniuersall good. For shame therefore, let vs neuer prayse, or approue that meereley imaginary and erronious opinion, that in those things, which are commonly and customarily contingent to Nature in generall, any man should therein promise to himselfe, beyond all others, any particular or priuate felicitie; vnlesse hee can perswade himselfe, that he is able (by a certaine incredible and vnheard of magnanimitie of minde) to curbe and correct all Fortunes and Mis-fortunes whatsoeuer. Wherefore, let vs neuer suppose, that true Fame or Felicitie, doth consist, in a priuate or retyred life, which is both full of craftie fetches, and faint-hearted fearefulness: No nor in the vaine-glorious bragges, of bagges of Gold and great possessions, but rather in the good and gracious constitution and condition of a mans mind.

Whosoever then frequents and followes the Court, let him carefully, and very circumspectly, consider these things. Neither let him be led to beleue those sottish and vsauourie fellowes, by whose silly aduise, or rather shallow deuise, such a kind of absolutely blessed life, were to be desired and enquired after, in seeking whereof, a man should farre sooner forsake the world, than finde it in the world. Auunt, all such absurd and witleffe fellowes, of whom I wish all wise men would beware: and with the ingenious Poet, would sing vnto them this their due Dittie;

Stulti dum vitant vitia, in contraria currunt.

Fooles voyding Vice, the contrary commit,

Like ships that scaping Gulfs, on Rockes are split.

But thou (kind Courtier) which either art already entered,

tered, or shortly intendest to enter and aduenture thy fortunes in the Court, with a considerate and constant courage spurne at, and despise those partiall speeches of the Common people, and wisely apprehend and entertaine the words of the most wise: yea, euen Philosophie and Wisedome it selfe: embrace this in thine armes, as the Founder and Fountaine of all Vertue, and as the soueraigne Salve against all corrupt concupiscence: for, this will conduct and instruct thee, in the true knowledge of that which is iust and honest, teaching thee what is to be followed, and what is to be refused. Out of this pure well-Spring of perfect wealth, thou shalt draw out such true knowledge, as shall cause thee perspicuously to perceiue, that too much dignitie, riches, and authoritie, being little better than the very Hang-men, and tormentors of mens minds, are of wise men to bee contemned, and despised. This Instruatrix and faithfull Mistresse, will demonstrate vnto thee, what a multitude of men do fondly admire and much wonder, what should be the cause, why they are so greatly and grievously day and night vexed and perplexed. Finally, He which is well fraught, and furnisht with the wholesome precepts of Philosophie, shall in conclusion bring himselfe to the King of Kings, and Prince of all Princes, that is, he shall be reduced from the vnlimited and illegitimate worship of the Creature, to the Creator himselfe; and sure, I thinke, that he which is thus prudent and prouident, is not wise in the least degree; for, euery Christian Courtier ought especially to take care, and make a Conscience hereof, namely, that he be so exercised in the Court of his Prince here, that hereafter hee may without Shipwracke of Conscience, atcheiue and arriue, at the Hauen

The Courtier
must endeuor
to get Wise-
dome as his
best guide.

The Court of King James.

of the Heauenly Court, and Kingdome of Iesus Christ.

Law, Lan-
guages, Elo-
quence.

Historie.

Now then after the studie of Wisedome, let not the Courtier by any meanes omit, or neglect the Studie of Law, Languages, and Eloquence; and let him especially, bend his best endeouours, to attaine vnto the prompt, perfect, and most commendable Knowledge of Histories, and Antiquities, to which, indeed I cannot sufficiently moue and admonish him: For, this Knowledge is the *Testis* of the Times, the *Light* of Truth, the *Life* of *Memorie*, the *Mistresse* of *Life*, and the *Messenger* of *Antiquitie*. Yea, this same Historicall Knowledge (if wee may beleeeue *Polybius*) is a most sound and sure direction, instruction, and preparatiue, to all well managing of politike affayres, and is, indeed, a singular tutrix, and faithfull informer, how to abide and suffer patiently the inconstancies, and mutabilities, of brittle and fickle Fortune. If therefore (friendly Courtier) thou wouldst not continually, shew thy selfe a childe, and *Non-proficient*, in the Court of thy Prince, be not (I say) idle, but well read, and a skilfull Antiquary in Histories and Chronicles.

Thus the Courtier, being adorned and dignified, with these wholesome precepts, and also fortified with Gods gracious ayde and assistance, and being lawfully elected and incorporated, into the Societie of Courtiers, let him thus proceed, and leaue the issue and euent to God, who doubtlesse will direct and protect, all his affaires so fortunately, and effectually, that he shall with prosperous successe, wade ouer, and wisely wind himselfe out of all difficulties, and disturbances whatsoeuer. A rush, therefore, a straw for the witlesse words of vnwise men.

Aula

The Court of King James.

23

*Aula domus feclerum, Nutrix est Aula matorum,
Exeat ex Aulâ, qui cupit esse pius.*

*The Court's the Stage, and Station of all ill;
Let none come there, who hath a gracious will.*

Tis trash, trumpery, and meere foppery, for (as wee haue already specified) he which will in this sence be good and godly, must not onely leaue the Court, but euen the whole world. For, if we loue and beleue, if we will heare and beare the Truth; Is it possible I pray, that any thing can be absolutely cleane and pure, in this vn-cleane and obscene Scene of the world? No, no, but be thou (good Courtier) vrgent and instant, euen as it were, to straine and constraîne Almighty God, by thy ardent and feruent prayers, in innuocating his diuine Goodnesse, and saying;

Nothing in
this life is ab-
solutely good.

*Duc me, nec sine me, per me, Deus optime Duci,
Me Duce, nam, pereo; Te Duce, Fausta gero.*

*Lord, not without me, by me, bee my Guide,
Thou Guide, all's well; I Guide, I deadly slide.
Again.*

*Pe viuas bene, viue Deo; Patriâq; & Amicis
Vtilis: haud vlla est, vinere vita, sibi.*

*Wouldst Liue well, liue to God, thy Countrey, Friends,
That Life's no Life, when led to priuate Ends.
And that.*

*Vna est in dubiâ mihi re medicina Salutis,
Cor patrium, os verax, omnipotensq; manus.*

D 4

One

The Court of King James.

One thing I'm sure will Health procure,
And with my Credit stand:
A Country-louing heart; True Tongue;
An all-assisting Hand.

Finally, let this most memorable Verse also, like and delight euery Courtier, and honest Christian.

In manibus Domini, Sorſq̃ Saluſq̃ mea.

*In Gods Almighty Hand of Providence,
Lies all my Lot, Health, Wealth, Inheritance.*

What if the Courtier also, after this fraile and tranſitory Court, ſeriously deſiring and aſpiring, vnto the Celeſtiall Court, ſhould in pious ſeruencie, breake out into theſe holy and heauenly words. *Benedictus Dominus Deus, miſerator & Redemptor meus, in te ſolum conſido, non erubeſcam*: that is, *Bleſſed be the Lord God my Conſolation, and Saluation, my hope and helpe is in thee, therefore will I not be aſhamed*. Now then the Courtier, being thus ſoundly and ſincerely furniſhed and garniſhed, with the feare of God, and Precepts of Pietie and Philoſophie, needs no longer dread or be affraid, of any iniquitie, impietie, or groſſe enormitie, which like hideous *Hydra's*, or mortiferous Monſters, the Court may feed and foſter; but with a hardie and heartie courage, to wit, a blotles and ſpotleſſe Conſcience, and innocencie and integritie of life, and conuerſation, may boldly enter into the *Palace* of his Prince.

But whoſoeuer (not being as yet entred thereinto) doth honeſtly and diſcreetly deſire to prouide for, and to
forecaſt

forecast his owne well fare and future felicitie. Him I admonish, that he be inquisitive and carefull, to seeke out the Court of a most potent Prince or Monarch, rather than of an infirme, weake, and lesse puissant King or kingdom: and according to the counsell of the olde Proverbe, *Ad felicem se inflectat parietem. Let him leane and trust to a strong wall.* Yea, and let the Courtier, no lesse wisely and willingly, search out, and desire to serue, a most prudent, than a most potent Prince, or Potentate: for, this is a *Maxime* as true as Truth it selfe, that the Offices and dutie of Seruants is euermore adorned and illustrated, by the honour and dignitie of their Maister: let him therefore be perswaded, that to liue vnder a most wise and mightie Monarch, is not thraldome and seruilitie, but freedome and libertie. Wherefore he which findeth such a Court, to wit, a good, a great, and a gracious Prince: a Prince, for his sound iudgement and much experience, most Prudent, and for his great dignitie and authoritie, Potent, and Puissant, I counsell and aduise that Courtier, by all meanes to follow such a King, such a Court. And And let not any fleeting or flying tales so moue thee, as to remoue, separate, and alienate thee, from so good a Prince. If in the meane while, any sinister, distastefull, or aduerse accident, oppose or oppugne thee, beare it patiently, harden thy selfe against it industriously and constantly, and doubtlesse Time will (in due time) demulceate, mollifie, and mitigate those things, which formerly seemed most obdurate, difficult, and intricate. For, euen as a Souldier in his kinde of life, and a Mariner, or Seaman, well seasoned with skill for all seasons, perceiuing dangers as imminent as euident, knowes which of them, will proue most perillous, hurtfull, and pernicious.

To liue in
greatest
Courts.

E

Euen

Euen so ought every Courtier, so soone as ever hee hath cast and contriued, to lay the platforme, and foundation of a Courtly life, to see and foresee, what in the Court is hopefull, what hurtfull, what is profitable, what vnprofitable; Yea, what is seasonable and befitting, and what is vnseasonable and vnbefitting: For, they are fooles, and by no meanes to be endured, which will hope beyond and against hope, that is, being altogether anxious and vncertaine, doe depend vpon an obscure, blind and hopelesse hope. Let him then which is wise, beware of this, least thus he lead, and mis-lead himselfe and others. And indeed, how is it possible for him, who with such vaine hope, brings himselfe into a fooles Paradise, to order and frame his counsels and affaires, to a direct and desired end and conclusion?

Observance
or obedience.

Let the Courtier therefore, with all conuenient expedition, endeavour and desire to know, whither he bee to settle his hope, vpon the rising, or declining estate of his Prince. Moreouer, let the Courtier apply, and bend all his power, so long as he continues in the Court, that as much as in him lies, he be very morigerous, and gratefully officious to his Prince, but yet so, as that hee doe nothing with pricke of his owne Conscience. By obedience I here vnderstand piety, or an honest, reuerent, and religious care, whereby wee heedfully heare, and dutifully finish, and accomplish, the Commandements of one lawfully commanding. For, what can such a man doe or well performe, which is not of a quicke, and nimble hearing, but is so dull and vndiligent, in vnderstanding and apprehension, that hee doth not rightly conceiue, nor is duly and truly capable of what is either commanded or demanded. Be thou therefore (good Courtier)

Courtier) very well affected to this Vertue, if thou desire to insinuate, and creepe into the fauour and affection of thy Prince. Thinke with thy selfe, that there is nothing more vnindifferent, vnreasonable, or more void of discretion, than for a man to desire to be reuerenc't, and obeyed by his *inferiors*, who himselfe is most way-ward, and vndutifull to his owne *Superiors*: therefore hee is surely a happie and fortunate man, who vnto his facilitie and easinesse in hearing, and apprehending, doth couple and conioyne promptitude and readinesse in performing, but alwayes with this *Promiso*, and exception, that he vndertake not to finish or effect, any dis-honest, vniust, or vnlawfull Command whatsoeuer; but let him kindly and courteously entertaine, that excellent saying of *Aeschylus*, *πειθαρχία ἡ δὲ τοῦ νόμου ἐκείνη ἐστὶν ἡ μήτηρ τῆς εὐτυχίας*. *Obedience is the Mother of felicitie*. Let the Courtier then which rightly and honestly desires, to decke and adorne the forme and fashion of his life in the Court, and to make his Prince his friend and fauourer; as also to bee expert and cunning in counselling himselfe, & contryuing all his actions and affaires. Let him (I say) diligently ponder, and seriously consider these things. But after that his labours haue beene with prompt expedition, sustained and concluded, since the estate and condition of Courtiers is very slippery and vncertaine, as they, who indeed are too often and too easily circumvented, and enuironed, with the fraudulent accusations, and malicious detractions of wicked men: Let the Courtier therefore, well and wisely shift for himselfe, and provide a remedie against them: let him (I say) in his first entry or ingredience into the Court, Couenant, or Compact with his Prince, that hee will vouchsafe vnto him a generall pardon; and let him

To demand
his Pardon.

diligently take heed, that this Patent of his Purgation be not by the necessitie of the Time, subtilly, or violently taken from him.

Of libertie of
speech.

Now as touching Liberty, and Freedome in speaking, which Princes (for the most part) doe take very distastefully, I must herein also admonish the Courtier, because indeed they are but few, which freely and faithfully doe aduise, admonish, and aduertise Princes; Thou therefore whosoever thou be, which wilt shew thy selfe not to be a counterfeite, false-hearted, or fained, but rather a faithfull seruant to thy Prince, follow not so fast, seeke not so much the glittering splendour of fickle Fortune, & thine owne priuate commoditie, as the Truth, which by no meanes should be concealed, but honestly reuealed, whensoever it may redound, and be conducible to the commoditie, and honest vtilitie of thy KING, and his Common-wealth; therefore thou being wise, wisely forbear to speake, vntill fit time and occasion, be happily offered vnto thee. Heare what *Salomon* sayes to thee.

Truth.

Mors & vita in manu Linguae. Life and Death are in the power of the Tongue. Wherefore, be thou neither a futile, or vnprofitable babler, by vnseemely *Loquacitie*, Neither contrariwise, let thy *Taciturnitie* or secrecie, be vnbonest, but iust and ingenuous: And esteeme that Silence necessary and sufficient for thee, whereby without either contempt of God, or the common good, thou dost retaine, and keepe vnto thy selfe those things thou knowest; leaſt they be disperſed and ſpread abroad, to the preiudice of thy Prince, or any other person.

What Truth
is.

But now that I may returne to ſpeake of the ſtudie of Veritie or Truth, whereof (kind Courtier) I heartily deſire, thou wouldſt be a heartie-louer: and wherein I wiſh thee,

thee, not only a studious Practitioner, but a perfect Proficient, which that thou maist the better vnderstand, I thus define. Verity or Truth I take to be such a Vertue, whereby we speake of, praise and promote any thing, so, as the Person, or thing praised or spoken of, is, absolutely of it selfe. Hence then is commanded that we speake no otherwise of any thing, than as the matter is plainly in it selfe. But thou wilt peradventure obiekt, thou fearest danger or despight thereby: feare it not, for tis far better, and much more commendable, to suffer death it selfe, than either to oppresse or suppress Truth or good counsell. And questionlesse a good Prince, doth much more highly estimate, and vawleu a faithfull Councillor though dead, then a false-hearted flatterer and dissembler, though alive.

* For, no vaine counterfaite or prophane, thing can be of long continuance. wherefore, let neither the time terrifie, nor necessity dishearten, nor wicked and malicious men, moue, curbe, or disturbe, the good and faithfull courtier, from truth and honesty; but with constant *Socrates*, let him be still the same, immutable, immouable. Excellently saith *Cassidore*, concerning Iustice, Iustice (saith hee) knowes no father, nor mother, it knowes Truth, but makes no difference of persons, it directly imminates God. Doe thou the same, (kinde courtier) and that thou maist come, very neere to the nature, condition, and disposition, of God himselfe, loue Truth: And if thou desire, that others should speake the Truth to thee, do thou hate and abhorminate, vntruth in thy selfe: But perhaps, thou wilt say with the *Comickall Poet*, *Veritas odium parit*, Truth hatcheth Hatred. And what hatred I pray thee *Comedian* dost thou meane?

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why man, Truth brought euen dearth it selfe to *Pollodorus*, that noble *Architector*, to *Papinian* the Lawyer, to *Socrates*, that famous *Philosopher*, yea and to many others besides, what then? shall wee therefore, maintaine a lye against truth? God forbid. Indeede tis true, I confesse it, that truth, is oftentimes abused, misused, troubled, & tormented; yet for all this, as *Salomon* testifies *Labium veritatis, firmum erit in perpetuum*, The lips of truth, shall endure stedfast for ever. And *Cicero*, in his Oration for *Caesilius* saith *Omnia veritatis vis &c.* O the admirable power of truth, which can most easily sustaine and maintaine it selfe, against all the sagacity, and most acute subtilty, craft, and colourable treachery, of mans braine, or brest whatsoever. Esteeme it then a greater glory and grace, to suffer disgrace for truth and verity; then to receiue much honour, and present preferment, for falshood and flattery. It may bee, the hatred, which thou pretendest that this truth will ingender, is with the vulgar sort, or common-people; well, be it so, yet assuredly, amongst true and faithfull friends, nothing is more acceptable, nothing more delectable, than truth and sincerity, if it bee not imbittered, with churlish, or vnciuill asperity, and improper or ill proportioned, with rigid roughnes and seuerity, which euermore should be absent from amiable truth. But I am the more willingly inclined, more copiously to inculcate, and intreate of this virtue, which, since it cannot by any meanes bee kept in corners, but will abroad into the light; may not slightly be glanc't at, or lightly be passed ouer.

Vnto all these sound and solid arguments, some Courtier may peradventure, yet farther obiekt and say, that it is dangerous, all waies to speake the truth in a Court, especially

ſpecially in difficult, doubtfull and intricate matters: Indeede I cannot gainſay it, and I know aſſuredly, that in ſuch caſes, a man had need of a more than vulgar or common wit and iudgement, and that in ſuch a ſtraight exigent, if a man will keepe and conſerue, good will and reputation, and auoide the infamous blot and ſpot, of diſloyalty, he hath now ſomething, to ſet his wits a worke on.

Goe to then, put caſe it be thus, yet not wiſtanding I will (as God ſhall enable mee) take away the obſtacle, and remoue the rubbe and ſcruple, which may in this caſe, ſeeme to trouble thee. Of this then I firſt of all admoniſh thee, that it is more correfpondent, and agreeable, to wiſedome and diſcretion, alwaies ſtoutly and manfully to deliuer thine opinion, then with puſillanimity, and vnſeemely fearefulneſſe, to hold thy peace and ſay nothing. If the matter, about which the queſtion growes, be abſolutely true, and perſpicuouſly apparent, then I know thou art not mou'd with it: but if it be vterly vnknowne to thee, and more intricate, than that thy preſent intelligence, is able to winde into; then thou makeſt a demurre, and art peraduenture at a *non-plus*: Thou maiſt then, with theſe and ſuch like formall ſpeeches, iuſtly excuſe thy ſelfe to thy Prince. *As touching this matter, or counſell, as a thing both profitable and honeſt, I thus deliuer my minde, ſo farre as the matter is manifeſt vnto mee, As I coniecture, as it ſeemes to mee, So farre as I can geſſe, apprehend, and vnderſtand.* Theſe and ſuch like formes and kindes of ſpeeches, being honeſtly vſed, and mo-deſtly deliuered; the Prince, may receiue very ſufficient content and ſatisfaction: and if his counſels and conſultations, obtaine not a happy and hoped iſſue and e-

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uent, the Courtiers iust excuse and purgation, need not be to seeke, which also a gracious Prince, will doubtlesse accept and take in good part.

Rash speech
Condemned.

Now it followes that wee speake somewhat concerning the deliuering of our suffrages, iudgement and opinion, in publike, serious, and important deliberations & consultations; Obserue this, that in many other matters, delayes are dangerous and vnprofitable, but here, procrastination or discrete deliberation, is very behoofeful, beneficiall, and comfortable. Beware therefore that with the hasty and furious Dogg; (as the Prouerbe is) *thou bring not forth blind whelpes*, & that thou bee not too forward, to vtter any vnlauiory, vnreasonable or vnseasonable words, which are indeed irreuocable. Haue this also in frequent consideration & often remembrance, that the entrance and beginning of all things, is at the first on-set, hard and difficult; And euen after the same manner, the the formost voice, in all counsell and deliberations of importancy, is most hard and hazardous. Therefore hee doth wisely, which makes one more wise than himselfe, his *President* and *Precedent*, and discreetly adheres and cleaues to him; and yet so, as that he doe especially depend and rely, vpon his owne opinion, iudgement, and arbitrimēt, not altogether vpon an others, for, as almost in all other things: so likewise heere.

Alterius non sit, qui suus esse potest.

*Hee's not anothers man,
Himselfe, which counsell can.*

So likewise the Courtly Counsellor, in matters of moment,

ment, in graue and great affaires, must be both eloquent and euident, plaine and intelligible, that he may descend and come neere vnto the matter in hand; and not with friuolous circūstances, or superfluous circumlocutions, to goe about the Bush. Neither must he, according to that ould saying, *Wrest an Interpretation hither & thither, as if he would be the breake-neck thereof*; nor must he dissipate or spread abroad anxious vncertainties: but, euen as becomes a sage, graue, and iudicious man, must precisely, and inexpressible tearmes, speake both of matters & men, *à se i x̄ a s, se i* in plaine words call, *a Ship a Ship, and a Spade a Spade.*

Furthermore heere may arise another question, as that, if the Courtier comming into the Court, findes other Courtiers at variance, dissention, and controuersie amongst themselues, whither he may partially take part with either side, or keepe himselfe neutrally indifferent betweene both? I answer, that *Neutrallity* or *partiality*, is rather to be fled then followed; what then? Choose me out (kind Courtier) him which is most wise, most intelligent, most capable of reason and vnderstanding, and this man, euen by the vprightnesse and equity of his cause, will easily breake the passion and power, and alay and qualifie the hot courage, of his Corriual and enuious competitor. To which purpose saith *Ouid.*

variance or
dissention.

*Frangit & attollit, vires in milite causa,
Quæ nisi iusta subest, excutit arma pudor.*

*The Souldiers cause erects, deiects his might,
Which, if vniust, shame shakes of force to fight.*

Euen so do thou also: ioyne thy selfe to that party
F which

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which maintaines a iust cause, for as for Neutralitie (as they call it) we must so assigne and define it, that it rescues or redeemes no man from the snares or ambush of his enemies ; neither doth long keepe or conserue, loyall or faithfull friendship; let Neutralitie therefore goe picke a Sallet, as the saying is, but not mistrust or Suspicion, without which indeed, a Courtier cannot liue ; Let him not therefore bee too credulous, or apt to beleene euery one, for although the old vulgar verbe tels vs ;

Fallitur in multis suspiciosus Homo.

*That iealous men we see,
Oftentimes deluded bee.*

Not to be too
credulous.

Yet (friendly Courtier) let not this much mooue or molest thee, but take heed whom thou trustest, for in trust is treason. And in this regard, let euery Courtier be most curiously circumspect and vigilant, and what *Homer* requires in a Prince, namely, that he be quick sighted, and watchfull, *ορεστα & ομινα*, hauing eyes both behind and before. Let the wise Courtier (I say) prescribe vnto himselfe the same rule. And let him not inconsiderately, lightly, or sleightly, put confidence in a glauering, crooching, and deeply protesting or swearing Friend. If thou any thing at all, esteeme me, heare and beleene this from me, else thou wilt soone or late repent, that ere thou didst trust a Saint-like saluation and protestation. Let *Epicharmus* his wisdome be forcible and effectuell in thee. *Nulli Fidere, To trust none.* Vnlesse thou doe so, tis a thousand to one, but that craftie *Vlysses*, will at one time or other, encounter chollericke *Ajax*. And thus thou shalt be

be a debtor to thy selfe, to condole thine owne folly, and to others also, to laugh thee to scorne. If therefore thou wilt couer thee with a Shield, against this sharpe Dart, I admonish thee Courtier, and that most seriously ; that thou neglect not this counsell : for, it will then vndoubtedly confound thee.

Furthermore, in whatsoeuer Court thou liuest, let this also be thy care, and a cautelous obseruation vnto thee, that thou striue not either to ascend too high, or to descend too low. What then? Beware of Extreames, and perswade thy selfe of the truth of that which the Poet sings ;

Medio Tutissimus ibis.

*To keepe a vertuous measure,
Is surest, purest Treasure.*

Let then (I say) Mediocrities golden Rule, which is so frequently, so vehemently pressed and praised, and that most deseruedly, by the most ingenuous and iudicious, both *Poets* and *Philosophers*, be euermore thy loue and thy delight. Excellent is that of one *Pallas*, who thus wished. *Vtinam ego neque, nimis felix, neq. miserabilis essem.* O would I might be neither too mightie, nor too miserable; because indeed Mediocritie or a Meane, is the most desirable and delectable thing in the world: and places of highest Honour, doe cause and procure the greatest dangers. And contrariwise, Experience it selfe, which nener deceiues, teacheth vs truely, that a most deiected and low estate, ingenders disdaine, contempt and contumelie: they therefore are truly wise, which both say

Mediocritie,
or a Meane,

and doe, as *Phocylides* did : *πολλα εὐβουλιᾷ ἀεὶ παρῶμεν* & *ὁ δὲ ἐὶς πᾶσι εἶμι*. *I desire to be an indifferent Cittizen : for, many most excellent things consist in Mediocritie.* To shut vp all in a word ; They, which in all their endeouours, desire to keepe the Golden meane liue most sure, most secure from feare of distresse and danger. Such a soft and sweete kind of life therefore, which *Salomon* the worlds wonder for Wisedome, sought and besought of God, giuing the reason of his request, which was to a most honest and holy end, as is excellently set forth *Pro. 30.* Such a kind of life (I say) if thou be wise, I wish thou wouldst especially desire and delight in. And assuredly, if thou greedily gape not after more, or more necessary things, than are competently sufficient ; this may very well satisfie and content any man to liue an honest, wise, and blessed life.

Of employ-
ments.

Moreouer, if the affayres of thy Prince call thee to the expedition, of any great, notable, and important employment, be not too highly conceited or affected with this honour, or preferment. Neither be thou of opinion, that thy reputation, or authoritie, cannot well consist in safetie, vnlesse actions of such consequence, relie and depend vpon thy performance. Auoid rather (good Courtier) if I may aduise thee, by the examples of others, the too much intermedling in the difficult affayres, and secret counsels of thy Prince ; but so farre forth as they are iust and honest thou mayst, vnder goe them ; yet I say do not greedily desire to haue the specially hand in them. For, if those employments (though neuer so great implicit and intricate, doe not gaine and obtaine a happie and hopefull issue and successe, then thou, who building Castles in the ayre, hadst purpos'd thereby to haue set vp the plumes of thy fame and renowne, shalt contrariwise
now

now become a grievous and egregious consumer and bankrupt, as it were, of thy former hoped fame, by a future hapning shame.

Now also as touching Matrimony or Marriage, I first of all and especially admonish thee, that vnlesse thou be thereunto solely or singly constrained, thou put not thy selfe forward in such a businesse, for wee finde it true by experimentall prooffe, that many men (others being debarr'd and kept out) haue beene admitted, or rather haue intermingled and inuolued themselves into the secrets, and matrimonial negotiations of Princes; as if they were the onely ominous Augours, and solid South-sayers of Nuptialls and Marriges; but haue thereby euen plunged and ouerwhelmed themselves, into great and grievous dangers, especially when the euent hath not fortunately answered the intent.

Of Matrimo-
ny, or Marri-
ages of Prin-
ces.

Againe, let the Courtier take heed in this respect, and embrace the good counsell of *Polypus*, which is, that hee highly esteeme Sobrietie, & Humilitie, least being by any thing puffed vp with pride, the Prince doe not onely perceiue, but punish the same, in that such a one would seeme and be esteemed, more wise and prudent than his Prince. This is an infallible truth, that Princes indeede doe delight in, and loue men famous for their learning, vertue, long grounded and graue experience: but they will, by no meanes, admit or permit with a patient mind, any whomsoever, that goes about to promote and preferre themselves aboue him; nor those who for ciuill gouernment are more highly prized or praysed than himselfe: Assuredly it hath beene in times past, is at this present, and will be in time to come, most faithfully true; that,

Of Humility.

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*Nulla fides regni socijs, omnisq. potestas
Impatiens Consortis erit, &c.*

*A Kingly Throne or Crowne will neere permit,
Corruiall or Copartner there to sit.*

But I speake not this, to that end and purpose, that all ^{supposed} all freedome and libertie of speech, should bee taken from Courtiers, being both graue, wise, and vnderstanding men; For, neither is it befitting, nor doth it stand with reason, that they should so low deiect and abase themselves, as either to allow and approue of the illiberall and seruile opinions of others, or themselves to speake vnfaithfully; which absurditie and impietie (if wee will beleeeue *Plutarch*) is most worthy to bee reprobued, and reprehended of all men. Let not then the Courtier, if an honest, graue, and discreet man, feare the displeasure of his Prince, whereby he should be restrained, not freely to deliuer those things, which he hath truly and wisely conceiued in his heart.

Simulation &
dissimulation
in speech.

Moreouer, let both Simulation and Dis-simulation, that is, all counterfeiting or colourable dissembling, bee farre from the Courtly Counsellour, whensoever hee is to giue his Iudgement, or deliuer his opinion, concerning any matters already propounded. Let him not then so much desire to insinuate, and creepe into the fauour and gracious acceptation of his Prince, by fraudulent cozenage, vn honest trickes, or false tales; as by vertue, wit, eloquence, excellencie, and integritie, with all which notwithstanding that he may be enriched and richly garnished, yet let him not for this cause deride and laugh others to scorne, or basely esteeme and vilifie them; Nor
so

so admire and magnifie himselfe, that by this meanes, he as it were pessundate and tread them vnder his foote. But what then? Why assuredly whosoever treads this path, walkes hastily into the high-way of his owne ruine and destruction, which happily hath not hapned to any one in our, or our Auncestors knowledge and remembrance. Doubtlesse this same *Philautia*, or selfe-loue neuer makes mention or motion to any goodnesse. Neither is it repugnant to reason and equitie, that he which onely desires to please and content himselfe, and contemptuously scornes and contemnes others, should semblable be of others disdained, reiected, and scorned.

Furthermore (kind Courtier) I would here admonish thee this one thing also, That if peradventure, by the authoritie of thy Prince, thou be to sit in Counsell about matters of great Consequence; that thou seriously and sedulously ponder in mind, and strictly examine, whether the Counsell or businesse to be then vndertaken, in the name and right of thy Prince, be pleasing to God, profitable to the Common wealth, befitting the fame and reputation of the Counsellours themselves, as also easily and harmelesly to be affected: For, those Counsellours doe very badly aduise and counsel their Prince, who many times are the speciall causes, that they erect and build Townes, Towers, Trenches, Bulwarkes, or Warre-like Rampiers, and such like, little or nothing profitable to them, and by this meanes omit others more necessarie and commodious. In these, and such like affayres, let the Courtly Counsellour be alwayes most ready prest to appoynt such workes, as may be propice and profitable to his Prince and Countrey: Herein I say let him be verie discreet and prudent in counselling, as also most cunning

Honest aduise
in Counsell.

Delay, dis-
commended.

and quicke witted, to display and lay open, what he hath to that purpose, in his heart excogitated: For, Princes especially are of all other men most impatient of delays. Therefore to vse delay or protraction of time, and either by reason of the dullnesse of wit, or slow motions and conceptions of the minde, or else through want of mature Iudgement, to procrastinate and put off from day to day businesses, and imployments of great importance, and especiall moment, will not onely be very preiudiciall and obnoxious to thy credit and estimation, but euen to thy Prince himselfe most vnpleasant and vnacceptable.

Not to disco-
uer Secrets.

Againe, let the Counsellour or honourable Embassadour, mind and marke this, that he be not too forward to divulge and make knowne the waightie and important affayres, committed to his trust and fidelitie; but what in him lies, let him couer and conceale them vntill such time, as they be effectually dispatched and concluded. But if otherwise, some with enuie will speedily so persecute and persecute thee, as very much to hurt and hinder thy noble actions, or else others will not sticke to accuse thee of remissenesse, and want of wisdom, that such and such businesses were not with more celeritie, and expedition performed. Be carefull therefore without any rumour or noyse, speedily to strike the stroke of thine intended actions, yere any man haue time, so much as to muse or thinke thereon.

To be alwaies
in action.

Furthermore, I would here suggest and put into the minde of the wise Counsellour, this needfull and necessary admonition; namely, that like the Sun he be alwayes as it were in continuall action; that is, That as much as in him lies, he liue not without employment; this is the
meanes

meanes to acquire and get a noble name, renowne, and reputation, especially if he doe speedily and fortunately officiate the affaires of his Prince.

Now in the true and due deliberation and execution of such actions, let the Courtier be hereof most aduisedly carefull, that he wrap vp in silence, whatsoeuer may either be hurtfull, or not helpful therein. For, in this case, as the saying is, *Gravis iactura loquela est*, Great damage and detriment ariseth from vndiscreet speech; but commendable and comfortable is Silence, and Secrecy: For, as Bablers are in euery businesse very vnecessary and vnprofitable, so especially, in high, great, and important affayres. Excellently therefore doth that most wise King reprove and reprehend futilitie, or foolish babling. *Pro. 20. Non admisceto te cum illo qui arcana detegit*, Keepe not company with him which reuealeth secrets. That, therefore, which thou wouldst not haue another to blab, doe not thou thy selfe blaze abroad.

Silence is commendable.

Now after all this, these subsequent considerations will also deserue thy frequent meditation, to wit, that thou attempt not any thing, though thou assuredly know it neuer so profitable, without the priuitie and consent of thy Prince, especially if he be not farre remote and absent from thee: for, what may he thence collect and conclude, but that thou didst contemne his Princely prerogatiue; neglect him not therefore by any meanes, neither determine any thing, though in the smallest matters, or most easie and commodious manner, thy Prince not being therewith first acquainted.

To doe nothing without the Princes knowledge.

Likewise, if the Courtier haue commission to execute the place and employments of an Embassadour, let him not either by his owne authoritie, or by occasion of more commodi-

Rules for an Embassadour.

To tie him-
selfe to the
rule of his
Commission.

commodious managing of his Embassage, alter or change any part of his charge therein contained: but let him referre all his proceedings to the rule and forme of his Commission, or else vpon some new and inopinate accident, let him speedily aduise and consult with his Prince: For although it be determined and concluded by the Ciuill Lawes, that sometimes an Embassadour may exceed the bounds and limits of his Commission, if more amply and orderly the Embassage may be executed, than was therein commanded. Yet notwithstanding (kind Courtier) that, is not to be vnderstood of publicke, but of priuate affayres. That of *Valerius*, may giue thee satisfaction herein, *Romanos Legationem, quibus acceperant verbis, peregisse. That the Romanes deliuered their Embassage in the selfe same words, wherein they had receiued it.* And that also, of that most famous Father, diuine *Bernard* is in this case worthy remembrance, and deepe meditation, *Non attendit (sayth he) verus obediens quale sit, quod precipitur, hoc solo contentus, quod precipitur. The truly obsequious and obedient Embassadour, considers not what kind of Commission or Command he hath receiued, being onely satisfied with what he is commanded.* Heare this (kind Courtier) and performe the same: and acknowledge thy Prince lawfully, vsing his imperious prerogative, thy supreme Superiour, to whom thou oughtest to be most morigerous, and dutifull.

Not to vnder-
take matters
about his
power.

Againe, whither thou be sent as an Embassadour, Orator, Interpretour, or Ledger, in time of Warre, or of Peace; either for the present, or for long continuance; for parle or performance of any affayres whatsoever, thou must now most diligently enter into consultation with thy selfe, and examine thy power and facultie, what in

in such a case, is thy habilitie, or debilitie soundly and substantially to effect and accomplish the same. For, there is not a greater token of foolishnesse, or foole hardinesse, than for a man to take vpon him the execution of such a Function or Office, as he is not able safely to vndergoe. Beware therefore I say, and that seasonably, that thou do not at any time, affect or desire those things, which either thou knowest, or at least shouldst know, will be by thine impotencie, infirmity, and debility most obnoxious, most pernicious vnto thy selfe, or others, be heedfull herein I aduise thee, and with a iudicious heart, poyse and consider in mind, the possibilitie, and efficacie, as well of thy bodie, as of thy wit and discretion; What thou art able to compasse by thy wisdome, learning, and eloquence: as also how expert and circumspect thou art to contriue any thing. Neither is it impertinent, that I added the habilities of the Bodie: for, it is vndoubtedly without all controuersie, that in an Embassadour is required a faire and comely constitution of Bodie, that is, such an external beautie, and pleasant personableness, as may be most amiable, and louely in the eyes of his beholders. For, no wise man surely will gaine-say, but that euen in the maiesty or gracefulness of the body is a certaine genuine and imbred honour, and reuerence represented. Dost thou desire examples? They are pregnant. For, we read that *Alexander the Great*, was most coyly and disdainefully beheld by the Queene of the *Amazones*, for no other reason, than that shee found not in that so potent and mightie Monarch, such beautie & comeliness of bodie, as she expected in him; whose not able fame of admired deedes of prowesse, had beene from farre bruted and diuulged vnto her. Very memorable also is that of the Stoick *Cato*,

What is required in an Embassadour.

who derided & iested vpon those Embassadors of *Roome* one of whome, had a very foule and vnseemely scarre vpon his head, caused by a blow with a stone: the other being lame The *Senate of Roome* (sayth hee) haue sent an Embassador, which hath neither head nor feete.

A Brieve me-
moriall of that
most memo-
rable Queene
Elizabeth.

Heere also (least wee proue a most thanklesse and ingratefull Posterity) let me step one foote out of the way, & adde one more as a personal patterne, and liuely example hercof; How great and gracious heroicke imperiall, and specious maiesty, was in that most magnificent, and royall *Elizabeth*, so long as she liued Queene, of this famous and flourishing Iland? our neighbors, The Low countrymen Germans, French, Itallians, Spaniards and Polonians, knew thee well, o thou neuer sufficiently praised Princeesse! yea, I say the Grecian and Barbarian Embassadors, held it an especial cause of exceeding great reuerence, only to see thy beauty, & no lesse then an admirable wonder to heare Thee speake. But, of thee, thrice noble Princeesse, in whose body and soule, was seated and settled diuine Grace and Maiesty, what can I say without thee? saue only this that so long as any state and condition of mortall men shall remaine; thy name, and fame shall remaine, and freshly flourish; neither shall any age, or posterity, smother vp in silence or cast into the pit of obliuion, the worthy praise of thy Maiesty, Gravity and magnanimity, which was most illustriously garnished, and as it were varnished, with vnspeakable and vnheard gracious courtesie, and affability. Farewell then, thou celestiall and imperiall Princeesse, the most excellent, and eminent *Phoenix*, faultrix, and fauourer of learning, and all vertuous Arts and *Sciences*: Thou art now blessedly ascended, from this momentany and temporary

rary Court, into a heavenly Palace; into that place wher thou now enioyest eternall ioy without annoy or bitterness, and euerlasting quietnesse without all care or disturbance. Thou o Angelicall Sanited soule, yere thou wast old, wast carefull to liue well, that when thou wast old, thou mightst dy wel. Wee also in the interim whiles here wee as it were, creepe vp and downe on the obscene Scene of this wretched world, doe all of vs bend our course thither, doe all hast and runne to that goale. But what doe I, whither doe I run, by digressing too far from the end, where vnto I intend my iourney? I must therefore now returne, from that Court to this Court.

After all these things, which wee haue admonished, and demonstrated, to the Courtier, Let the Courtly embassador, doe his best endeauour, so to dispatch and performe his embassages; and so discretely to order and dispose of all his seuerall actions therein, that he may not with many others before him, feare that; *Legato desse os*, *The Embassador hath no face*, that is, hee is such a one, as is not a sham'd at any thing hee does. Therefore (kinde Courtier) that thou maist be gracious in the acceptance both of thy Prince, from whom, and to the Prince, to whom thou art sent; be by all meanes furnished with a quicke and nimble wit, that thou maist answer subtilly and eloquently, together with a certaine grauity, gracefullnesse, and delectable sweete vtterance, both to say & doe matters premeditated, or not premeditated, with solid politt and acute iudgment for many times (believe me) such accedentall matters may in thy importments bee contingent and fallout, as will not admit delay, nor time for consultations.

Let the courtly Embassador or Orator obserue and

Not to be too
Rhetoricall

marke this also, that although, eloquence in speaking be very excellent and commendable; yet not withstanding hee must discretely, moderate his speech from too many Rhetoricall glosses, and figuratiue illustrations; I deny not, but that such like painted amplifications, being, as it were, the most beautifull lights of an Oration, may haue their most pertinent, & exquisite vse in the Schooles, Temple, and Seate of Iudgement, but not before a Prince. Let therefore thine Oration or speech to a Prince be elaborate and well fraught, and furnished with graue reasons, and pithy and substantiall sentences, rather than with the waight of words onely; a pure, simple, smooth, and plaine speech, is certainly most pleasing to a Prince: And contrarywise, an intricate, coullerable, and curiously, contriued speech is most displeasing.

To be expert
in the lan-
guage of that
Country whi-
ther he goes
Embassador.

Furthermore, let the Embassador be well seene in the Language of that Country, or Kingdome, whither he is sent; but especially, in that which he may vnderstand, the Prince; to whome he is sent, is most delighted withall. The Latine Tounge, vndoubtedly is very acceptable every where: wherefore let him be most skilfull therein, that he may bee able to speake it most promptly, familiarly, and exquisitely. Thou hearest not any *Nicephorus* speaking to thee, who most in considerately, would haue a man learne perfectly all languages. Neither can I bee perswaded that of *Mithridates* was true, that he was euer able to speake 22 seuerall languages; But wee here doe only, and especially, perswade vnto an *Idioma*, or most propper forme of speech.

To be a good
Historian and
Antiquary.

Againe, it is not so much desired in any Embassador, that he bee a meere *Philosopher*, as that he be an excellent *Antiquary*, and well red Historian, for things to come are
for

for the most part, like vnto those which are already past and performed, which an Embassador must also know, as beeing indeed a *Polititian*.

Vnto these foresaid cautions I add Temperance, which also I, as a speciall ornament recommend to the Courtiers, or Embassadors, prudent consideration; Send I pray thee (friendly Courtier) into perpetuall exile or banishment, all the vnreuerent rabble, of inordinate lusts and desires, which are indeed at vtter defiance, and open warre with Temperance and Reason.

Temperance
in an Embas-
sador very re-
quisite.

If thou be invited to Banquets, or Feasts, let amoderate and indifferent prouision, of meate and drinke satisfie, content and please thee, let thy Sermocination, or conference, be sweete and pleasant, and the good will & cheerefull acceptance of the guests, be hearty and faithfull and be not ouer come with wine, or strong drinke; for, what soundnesse of wit and discretion, can bee in the head, braine, or minde of that man, which doth as it were stufte, glut, and gorge himselfe, with immoderately deuoured meate and drinke. Neither is it to be imagined, that *Circes* did *Metamorphise*, the companiōs of *Vlysses* into Swine, by any other meanes than this; which, hir *Sorcery* or witchcraft (as the *Poets* faine) could take no effect vpon *Vlysses* himselfe, he being a sober, satiate, and moderate man. Let the Courtier obserue, and heedfully marke this, least by too indulgent freenesse and forwardnesse to drinke, being by the fables and false tales of others, prickt forward and prouoked, hee take such a fall as may vtterly ouer-throw, the high building of all his former credit and reputation. These things I could heartely desire, every Courtier would at all times carefully ruminare, consider and recogitate, but especially then

when as hee is to haue Audience, and to deliuer the Summe of his Ambassage. To this purpose let him thinke vpon *Xenocrates*, who being by the *Athenians* sent Embassador, that he might not incurre the the least suspect of intemperance, is said that he would neuer so much as touch or taste any the least quantity of meate or drinke, vntill he had vttered, and deliuered the effect of his Ambassage.

To bee acquainted and to reueale the secrets of the place where they were Embassadors

Honorius and *Theodosius* the Emperors were of opinion, that it is not fit to search and pry into the secrets of foraine Kings; yet in my iudgement, I cannot see any iust reason why it should be blameable in an Embassador, if when he be returned, he know and make knowne, those things which may seeme and that most iustly, to appertaine vnto the common wealth; I meane those things especially, which belong to customes, Religion, Nationall lawes, Situations of Kingdomes, Castles, Cities, Rayments, Ornaments of Princes, Conditions of Counsellors, Originals, Families, power, possession or riches, forme and fashions of Architecture or buildings and such like. For, what can be more disgracefull to an Embassador than when his Prince doth question him concerning those things, to finde him ignorant of them, the greatest parte whereof or at least the *auantise*, That whereof himselfe was an eye-witnesse hee might easily haue vnderstood and haue had ample information?

Of dismission of Embassadors.

Let the Courtier be the first in perswading his Prince, that he would be pleased (notwithstanding that the Embassadors for diuerse reasons may be distastefull vnto him) yet both royally and magnificently to respect and entertaine them, and to giue them a gracious and Princely hearing, and with a large & liberall reward to dismisse them;

them ; that they may not haue any iust cause to com-
plaine of his parsimonie, vngentlenesse, and inhumani-
tie.

The Embassadour and Courtly Counsellour must not
(by any meanes) be remisse in his affayres, & yet let him
be as fearefull as hopefull of the prosperous issue and e-
uent of them: least being onely led with a precipitate con-
fidence of good successe, he doe the more negligently
and carelesly, put in execution the charge committed to
him in his Commission.

Of the dis-
patch of an
Embassage.

Let him also in all other matters, hate and auoid curio-
sitie, and not excruciate himselfe with care for those
things which hee ought not: for, as *Plutarch* testifies,
πολυκαταβολή, Curiositie is a vile and seruile vice or wret-
chednesse. Therefore, though in Courts, curiosities tick-
ling and inticing motions be pleasant and delightfull, yet
let euery discreet, honest, and wise Courtier neglect, and
reieect it.

Curiositie.

Let this caution also be carefully imprinted in the mind
and memory of euery Courtier, that in his speech he ex-
presse more *Prudency* than *Verbositie*, and with the most
sage and graue, to be brieve & compendious, in the hand-
ling and dispatching of any his actions and employments
whatsoever. For, there is nothing can be more irkesome
to a Prince, nor in deed to any other prudent man, than
to listen to those men, which like a mightie flood of
words, or an emptie Barrell, doe make a huge sounding
noyse, without any soundnesse of iudgement or discreti-
on; who are, as the Countrey-man sayd of the Nightin-
gale, *Vox tantum, prater ea nihil, Nothing but words and*
wind.

Verbositie.

Moreover, let the Courtly Counsellour obserue, that

H

when

Opportunity.

when he attempteth or intendeth any matter of moment with his Prince, he carefully watcheth a fit opportunitie, and that he begin the same from some new and gratefull matter, which he may thinke will delight, or giue content to his Prince. But if at that time, his Prince be exercised about other serious affayres, let him desist, and wisely watch a more seasonable and conuenient occasion: how much opportunitie is auailable, *Pindarus* in his *Pythias* doth excellently declare, *O 3 times more's due to be reported.* Time (saith he) in euery thing hath the supreme place. Let the Courtier therefore know, and know assuredly, that such is the validitie and efficacie of time and opportunity, that it is able to translate and transmute, that which is honest into dis-honestie, profit into dis-profit, and a good turne into a shrewd turne, and the contrary. Finally, time is able to alternate, and quite change the face, fashion, and nature of any thing: this did *Salomon* that most wise king vnderstand and teach, *Pro. 15. Latatur homo in sententia oris sui, & sermo oportunus est optimus.* A man hath it (saith he) by the answer of his mouth, and a word spoken in due season, is most excellent. But enough of these things, now to the matter.

A foure-fold Caution.

In the vndertaking and handling of any publike employments, let the Counsellour haue an especiall respect and regard of his honour and dignitie, which hee may safely prouide for, by this foure-fold rule and direction, maugre all the malice, fretting, and fuming of all his eniuous enemies. First of all, let him endeavour what in him lies, to liue well, and well to vnderstand the Truth, which is a most luculent and euident argument of Sapience. Secondly, let him administer, and giue good & wholesome counsell to his Prince, which is a point of *Prudence*.

Thirdly,

The Court of King James.

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Thirdly, let him both desire and endeavour that which is good vnto him; which is a propertie of Iustice. Fourthly, let him delight to doe good, which is a token of constancie and perseuerance. And he certainly which is armed with this *Quadruple Shield* or *Target*, shall not easily be ouerthrowne from the hight of his honour and dignitie.

But (kind Courtier) in euery deliberation and consultation, which appertaines to publike businesses, consider well, whence either greater or lesser inconueniences may arise, and make choice (as the chiefe) of that determination, whence the smaller discommodities doe acrew, and which come neereſt to the Lawes and written word of God: Let the Courtier settle his abode here as in a most exquisite, smooth, and plaine way, namely, that he meditate, and muse on the most excellent things, that he speake the best, and but few things, that he execute and performe the most singular and substantiall things, and these, all, such as may be most honest, lawfull, and beneficiall either to the Church, or Common-Wealth. Such a man as this may easily be discerned, to differ from the forme, figure, and similitude of a Seruant, or slavish Vassall. Neither shall he be of necessitie constrained to take all he needs from the *Casket* of a Womans Nurcery, or from the braine and inuention of some Courtly *Chap-laine*. For, what hath neerer relation to the condition of Seruants and bondmen, than meereſtly to depend and rely vpon simple Women, or Ecclesiasticall Courtiers, in Courtly affayres? What is more base and abiect, than, least we should be deprived of our office and preferment, to consent and subscribe to the opinions and purposes of others, though neuer so wicked, or vnequall, yea, and

Inconueni-
ences.

Not to relie
too much vpon
others.

that, sometimes in matters of Religion, and Saluation? Oh woe! oh shame; alas, What pen, what tongue is able to expresse, how shamefull, grosse, and grievous it is? That a man should thus mancipate and bellaue himselfe to others? That whatsoeuer wrong, and iniustice, they allow, we must approue? Whatsoeuer impietie, or dishonestie they affirme to be good, we must say and sweare tis so? Let Courtiers in this case call to mind, that notable and remarkable example, which *Theodorick Afric* hath left as a patterne to posteritie, who commanded all such Gnathonicall Sycophants, to be put to death, saying: *Si Deo fidem non seruastis, quomodo homini sinceram conscientiam seruabitis?* If yee be not faithfull to God, how is it possible yee can be faithfull to man? Marke this I pray thee (good Courtier) and thou whoeuer thou art, whom Heauen hath aduanced to I know not what *Scepters, Pallaces, Courts, Kingdomes, and Empires*, he certainly which is not faithfull to God, or by such deceiueable and fraudulent meanes, gets a Crowne, or a Kingdome, hath vndoubtedly Subiects scarcely faithfull, and a Kingdome scarce constant, or durable to him, and in stead of renowne, and I know not what maiestie, which he sought for, findeth nothing, but a meere shaddow, smoake, and vanitie. I, of set purpose here let passe a most terrible and lamentable example, which, alas, not many yeares since did truly teach vs, and the very fact it selfe of the murtherer did apparantly proue to be most true; which *is* wee doe but touch by the way. For, to desire either to rip vp or rub ouer a fresh, the memorie of which said most sad example, were to do nothing else than to renew our griefe, sorrow, and lamentation, and to touch that *Place*, where-with that most prodigious Monster of men had stricken this

this whole Christian Orbe, yea, vs and all good men, with a most detestable, vnhappy, and valuckie blow. But to the purpose : Fly, O fly I beseech thee (good Courtier) this infamous blemish, yea this dishonest and dishonourable staine afore-named ; seeke not daintie delights, by such dangerous endeouours, to vphold the Nobilitie of thy Auncestors ; doe not too highly extoll or magnifie thy Pedegree, and the smoakie images of thy Progenitors. Neither doe thou vaine gloriously bragge & boast of thy valiant or victorious deeds of Chiuallrie, truly tis thus, the glorious renowne and fame of thy Forefathers, is a true and vnextinguished light to posteritie, and (to speake with *Crispus*) suffers not their good or euill actions to lie buried in obliuion ; yet heare and beleene this one thing, which I shall tell thee ; since all men had nothing but *Dirt* and *Slime* for their first and great Grandfather, as well they which loftily and haughtily brag and vaunt it out in purple and scarlet robes, as they which are prest and opprest with pouertie, and sicknesse : As well they which with wide mouth'd ostentation, do crake and boast of stately *Statues*, *Trophies*, *Triumphs*, and *Consulships* of their *Auncestors*, as those who haue most priuately, penuriously, and very hungrily led their liues in poore Countrey-cottages : Doe not therefore proudly, and disdainefully glory in thy Grand fathers, or great Grand-fathers Eminence, but if thou desire to mount and to surmount others, excell and exceede them in honestie and integritie of life and conuersation ; Let thy nobilities originall and foundation be founded and grounded on *Virtue*, whereof assuredly tis farre better to haue beene the first Author and Occasioner, then either being well begun by others, to be the ouerthrow thereof, or at

least to arrogate and vendicare the same vnto thy selfe, by disgracefull frowardnesse, vntowardnesse, and petulancie. Let then (I say) thy deedes be more worthy than thy words; and shew not thy selfe such an idle, or vnmanly Noble man, as onely to vaunt of voluptuousnesse, ease and idlenesse, which thou hast especially got from the many worthy employments of thy generous, industrious, and vertuous Progenitours. These things (kinde Courtier) though I thus object vnto thee, yet is it not my mind, or intention, to counsell thee, that in the narrow straights of Fortune, thou shouldst debase or abuse the Noble Linage of thine Honourable Auncestors, by subiecting thy selfe to slavery, or basenesse; but that thou shouldst endeavour by all vertuous and laudable meanes, to conserue and keepe it inuiolate, vnspotted, and vndisgraced, and not suffer it ignominiously to sinke into the pit of blacke obliuion, or utter forgetfulnessse.

Pride and
hautinesse of
mind.

Here againe take heed to thy selfe, that either by hautinesse of mind, or pride of life thou doe not exasperate and prouoke to anger, other men more noble, excellent, and eminent than thy selfe, and so kindle the furious flames of fierie wrath, and enuie against thee, especially if raised from a plebeian & most meane estate, thou stretch out and extend thy plumes so farre, as to excell and surpassse the noblest and most renowned men of honour and nobilitie, chiefly if thou attaine to this hight of honour and celsitude, by meere grace and fauour, or as some (sometimes doe) by illegitimate and dishonest stratagems, not by famous facts, or meritorious atchieuements. Let not therefore the immodest or immoderate care, & eager desire, or rather ardent fire of ouermuch ambition, withdraw thy mind from modestie, from equitie, neither en-
rich

rich or ennoble thine estate by hooke, or by crooke, by right or wrong. Wilt thou Courtier win a Kingdome, or gaine a Crowne? then hate not lust, and base couetousnes, Yea, wilt thou enioy all things, then I say thirst not after, couet not any thing?

Heare and belecue *Seneca*, that famous *Philosopher*, and excellent *Schoole-Master* of mans life, *Non est Regnum, nolle regnare cum possis*; This is a Kingdome, to refuse a Kingdome, when thou mightest raigne as King. Finally if thy mind prouoke thee to inordinate desire, let that of *Lucan* in his first booke, reuoke thee;

*Inuidia factorum series, Summisq; negatum
Stare diu.*

*The imperiall and impartiall Fates decree
That highest Thrones shall ruinated bee.*

But, since all things which now seeme old haue binne now and did not once want their originall and first being, let no wise and discrete Courtier hate or emulate another for the honor which he hath lately, and that deservedly got and attained vnto; for if thou laud or commend any man, for his riches, dignity, and prosperity, thou praifest such externall matters, as not being a mans owne, but as the *Philosopher* calls them *Bona fortuna* the Goods of fortune, are therefore due to fortune: but if thou extoll and magnifie, a nobleman who is of singular parts, and excellently qualified, a great Scholler, passing eloquent, famous for counsels, at home, or conquests at warre; heere then indeede thou dost praise the man himselfe, & nothing but what is his owne. Let such a Cour-

All things
haue their be-
ginning and
end.

tier, that he may the better maintaine his honour, dignity, and Nobility, be a man of most exquisite carriage, beautified with sweete and delicate, constitution of body; his ornaments of Apparell very honourable rich and sumptuous, for if that be true which *Homer* said.

Namq̃ viro magnum vestis decus addit honesta

*A mans rich clothes and sumptuous ornament,
Addes no small honour to his high descent.*

This, indeede is in some sort true, and besfitting every man, but especially him which is attendant at Courte. Now to these external ornaments, let him adde the magnificence and noblenesse of other things, which as in all others so especiallie (as *Aristotle* testifies) are in a noble Courtier, most conueniently to bee prouided; otherwise he looseth the reputation and renowne of his magnificence and excellency.

Of behauiour.

Furthermore every Courtier must in the Court carry about with him a cheerefull countenance, a tongue flow of speech, and a heart that can as it were imprison and locke vp his secrets; but let him especially take heed of ridiculous or wanton gestures: for what can be more absurde fond and foolish than in conference to vse mimicall and idle behauiour, winding, wagging and wresting the body to and fro like a vice or foole on a stage, whereby beyond all gravity and decent sobriety, they seeme to iet or dance vp and downe casting their heeles, hands, & feete, hither and thither and looking another way, as if they were talking with some others. These things as they doe very much deface and disgrace euen the

the best speeches a man can deliuer : so , are they most patent and apparent arguments , of a light and vnconstant mind , which none surely but euen a meere sot , or one that hath not so much as one eye of vnderstanding , but most certainly knowes to be true.

Againe I heere aduise euery Courtier , that if at any time , he desire to shun , and auoid the danger and displeasure of his Princes indignation , that he suffer not his offices , Place or dignities to be taken from him , by any others , than by his Prince himselfe : for doubtlesse it cannot but be very silly and absurd , for any man to expect a remuneration and recompence from any others , than from him to whome he desires , and endeauours his labours may worthily bee approued ; therefore I wish & aduise thee , (kind Courtier) that thou bee not alwaies present with thy Prince , nor too long absent from him , dost thou desire to know my reason ? tis this , the one procures hatred and wearisomenesse of thee , the other causeth vnmindfulnesse & forgetfulnesse of thee , be not therefore I say so absent from the presence of thy Prince as that he vtterly forget thee , neither do thou so often & importunately intrude thy selfe into his presence , as that thy person proue irkesome , and vngratefull vnto him , but that thou maiest to thy speciall benefit and with his fauoure and affection , be absent from him thou maist labor to compasse and procure such fauourable and honorable Embassages , as thou maist imagine obserue and perceiue , will be gratefully acceptable to thy Prince ; by this meanes , though absent in body , thou shalt be still present in the heart , and affection of thy Prince , and as a new and lately entertained fauorite , mayest with ioy and alacritie comfortably returne vnto him.

A Caution.

Not to be too frequent with or absent too long from thy Prince.

I

Let

Of enuie.

Let the Courtier warily, and blamelesly learne, patiently to beare, contemne, and set light by Enuie and Hatred, and let him in the *interim* both say and doe whatsoever is iust and equall, for by this meanes, as sure as what is most sure, it will come to passe, that thou shalt vndoubtedly foyle and fell thine Enemies, and enuious emulatours, what ere they be. Also let the Courtier most assuredly perswade himselfe hereof, that Enuie doth not so much harme, to the partie enuied, as to the Author thereof, or partie enuying, but by all meanes haue thou a care, that thou thy selfe hate and repudiate this most odious and shamefull vice in thy selfe, which assuredly proceeds from no other fountaine or spring: nay, rather from no other sinke, or muddy pit, than a loathsome and sauage motion and disposition of rancour and malice, most true therefore is that Greeke *Elegie*, translated into Latine.

*Iustus inuidiâ nihil est, quæ protinus ipsum
Auctorem rodit, discruciatq; animum.*

*Enuie most iustly doth himselfe destroy,
Hurts his owne Heart, procures his owne annoy.*

Thou, Courtier, then whosoever thou art, that art sicke of this enuious disease, breake the fury, vanquish the fellnesse thereof I aduise thee. For, as a vessell which is mustie and vncleane, at the first, doth quickly and most easily putrifie, spoyle, and defile whatsoever good liquor or moysture is put therein: So a minde vitiated and contaminated with this shrewd, lewd, and dishonest disposition, and inclination to enuie, can neuer purely possesse
perfect

The Court of King Iames.

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perfect quiet, and tranquillitie. Wherefore either let the Courtier neatly, and pleasantly, frump and flout the biting and despightfull speeches of the enuious, or else as wisely and wittily retort them, as they are maliciously darted against him, but neuer let him with violence, or vehemence, repugne or repell them, especially if they proceed from a *Prince*, *Primate*, or principall man of authoritie. For tis Wisedome with patience to endure and suffer, not to reuenge and reprove that which cannot be otherwise altered. Let Courtiers also vnderstand and know this, that enuie is (as it were) the cōmon pestilence and infection of a Court, which as it is connatiue with man, so doth it with man (either amongst them of equall or inferiour condition) arise and grow vp. Notwithstanding (kind Courtier) dost thou desire a preseruatiue against it, and to haue a salue to heale this dangerous fore; I desire thee at least to abate & extenuate it by courtesie, graciousnesse, and affabilitie. If in the meane season any chance or mischance befall thee, by the enuie of the impious and vngodly, thinke thus with thy selfe, that all men cannot (at all times) continue excellent & eminent: for, in short time many may be erected to the top of preferment, and the same men be as suddainly deiectioned to the depth of distresse and calamitie, and those especially which liue in Princes Palaces. For, can any man possible be so ignorant of this our humane case and condition as not to know, and to bee vndoubtedly assured, that Courriers according to the will and pleasure of their Prince, are sometimes happie, sometimes unhappie, sometimes mightie, sometimes miserable? What if this should come to passe, which also is a humane casualtie, and in a Prince, as he is a man excusable, and to bee endured,

The condition of a Courtier.

The Princes
will the Courtiers
rule.

namely, that without any great respect of iudicious considerations, he magnifie and lift vp this or that man, to the highest step of honour and dignitie, or contrariwise that he vilifie and thrust downe to the very bottome of basenesse, a man famous for his noble linage, vertue, and literature; and whose merits haue beene most meritorious in the Common Wealth. Thou maist hence (I say) learne (friendly Courtier) by this and such like, to endure that which thou wilt hardly approue: yet feare and forbear to censure thy Prince, if thou meane not to deceiue thy selfe; for so farre forth as he is pleased to vse his owne Princely power and authoritie, let his will be thy rule of Iustice. Neither let the old or new examples which hapned in Germany, France, and Polonia, put any other meditations and considerations into thy heart. But let this iust and vpright Law satisfie and content thee; *Principis tui voluntas tibi sit firma, rata & grata. Let the pleasure of thy Prince settle, firme, and confirme thine.* Wander not farther then this I aduise thee, if thou be wise. It may be some subtil violent and immoderate motion of the mind may disswade, and perswade thee otherwise; but I say still, let reason and experience rule thee, and iudge not that to be rashnesse or dishonestie, which seemes to thy Prince right and equitie; For surely that Courtier which by this meanes suffers shipwracke, in the sea of the court, shall, *Improbe & inique* (as the Prouerbe is) *Neptunum accusare, Accuse Neptune vniustly.* For, as the Mariner which once or twice hath suffered Ship-wracke on the Sea, if when he approcheth neere dangers, he striue not to auoid them, wants not opportunitie and fit occasion, hauing entred into the Sea againe, to fall into, and dash himselfe vpon the same misfortune. After the selfe same manner,

ner, that Courtier which hath suffered diuers and sundry sinister mischances, and disasterous slips, in this slippery way, and vnconstant fauour of Princes, hath no cause to promise to himselfe any certaintie, nor can he in such violent and turbulent ouerflowing floods, assure vnto himselfe a calme sea, or a sure and secure seate, I meane a peaceable and contented minde.

Furthermore (kind Courtier) if thou hast resolutely resolved, and determined to vndertake any large progresse, course, and continuance vnder thy Prince, enforce thy selfe to the vttermost of thy power, to expresse thy promptitude and industrious diligence in thine office or calling. For, as rash malapertnesse and disobedience, doe hurt, hinder, yea, and vtterly breake off Courtly proceedings; so assuredly obedience, prompt, and readie prest obseruance and diligence, doe commend, promote, and aduance the excellent endeouours of an honest Courtier.

Promptitude.

Let the Courtier also which desires and aspires to honour and preferment by his Prince, haue this care & due consideration, that as much as ere he may, he be euer occupied & exercised in his Princes sight, that he may take notice of his diligence, yet let this be done very seasonably, and not too importunely: Let him therefore in this respect obserue the most seasonable times; for vsually suddaine and vnexpected employments are imminent and ingruent to Princes, which they (for the most part) will credit, and commit to their dispatch and performance which come next into their presence.

To be exercised in his Princes presence.

Let the wise Courtier also obserue and note this, that alwayes he preferre things present, and not perillous, before future and feareful things, if so be that which is good

To preferre things present before future things.

and honest doe not prohibit the same; for, he which puts not a period and iust limitation to his rouing & rauening lusts and desires, or preferres future things, which many times proue bitter, and distastefull, before things present, greedily gaping after new offices, and imployments; doth seldome or neuer gaine much thereby, but like *Aesops* dog, while they couetously snatch at a double doubtfull commoditie, they most commonly loose their single certaintie. Wherefore I againe and againe exhort the Courrier, that he herein be aduised, and that he loose not certaine, for vncertaine things: for to vse a measure in our desires, is a speciall point of wisdom, and modestie, and not *Spem pratio emere*, to buy our hope at too heauie or deere a rate, as *Terence* his Sannio well and wittily doth admonish vs.

Let vs also know thus much, that although yong Courtiers be for the most part very rude & foolishly insolent, yea, in many things much to be reprehended; yet they not being grossely defiled with any haynous offences, or capitall crimes, are therefore in some sort pardonable, and to be excused: For tis good that euery one should haue this in due consideration;

*Nam vitij's nemo sine nascitur, optimus ille est,
Qui minimis vrgetur.*

*Sin, from our Birth hath all our hearts possesst,
He then which hath least sin, is blest and best.*

If then in that more licentious life, which for the most part, Courtiers doe enioy in a Court, there be ouer much and immoderate loosenesse of life and conuersation, it is better

better (but no farther than we may with a good conscience) in some measure wisely to excuse them, than by putting oyle and fire together, to disquiet and trouble them with ignominious and bitter speeches. Let vs bee guided with this rule, through the whole course of our life, that we may (what in vs lyes) haue *Peace* with all men; and wage Warre onely with their vices. Now in the meane while, euen those Courtiers which, as much as they are able, doe couer and conceale the outward apperances, and demonstrations of their inward conditions, and inclinations, doe, notwithstanding soone or late breake forth, and discouer what is in them: so that they which with so great care and circumspection, would haue cloaked and kept close, what manner of men they were, haue (at length) in one vice or other, bin openly detected. Let Courtiers therefore in this regard, looke to themselves, and although they may fondly say, and so saying deceiue themselves, That no man sees or can witness against them, yet let them know and know assuredly, that the *All-seeing eye* of Gods knowledge doth (as it were) through the Looking-glasse of Heauen, presently behold and discern whatsoeuer the heart of man, most priuily and priuately conceiue. Wherefore it can nothing at all profit or auaille the Courtier to be great in grace, and great fauour and authoritie, or to seeke out the most retired, or solitary places that may be, whereby he may the more eagerly, and conueniently without disturbance or discouery, thinke vpon and put in practice, the high displeasure, dissimulation, and other priuate motions and machiuations of his mind: God I say, who, as the Prophet testifies, *Scrutatur corda & renes, Is searcher both of the heart and reines, sees & fore-sees all the most se-*

Neither great-
nesse nor pri-
uacie of place,
can hide our
sins from
God.

An admonition
to perfidi-
ous Traitors
and bloody
Iebusites.

cret thoughts and intentions of thy mind. Neither be thou of opinion, that the impious imaginations which thou hast excogitated and ruminated in the depth of thy heart, though in most secret and obscurest places, if against the expresse rule of Gods word and truth, can euer haue a good end and prosperous conclusion. Thou maist peradventure (occasion being offered) broach them abroad, but either wrath, rage, dissimulation, or faction, and such like, will assuredly crosse, if not vtterly confound thee. For, tis as true as old a saying, *Qui foueam alteri fodit, incidit in illam.* Hee which digs a pit for another falls into it himselfe; So likewise after the same manner, he that puls downe his Neighbours hedge, is oftentimes by deceit, as a lurking Serpent, sorely wounded, if not by his venomous and mortiferous sting, stung, to the death: so I say, they which machinat or inuent any treacherous destruction to their King or prince (not only because they contest with one more mighty) are themselues confounded; but especially because God himselfe hath commanded that the Maiesty of a King, being as it were his representation and *Vice-Gerent* on earth, shall be held most holy and inuiolate; And that he therefore will so surely, and seuerely, be the reuenger of such impieties, as that scarcely any I say not gracious Kings, but euen gracelesse Tirants, shall be peradventure destroyed or supplanted by them, but that after the same manner, a like reuenge shalbee retaliated and paide home into their owne Bosome.

Thinke vpon this then, you Courtly Politicians, ambitious Swash-bucklers, and Blood sucking Traitors, which thinke to shroud and shelter your selues, vnder the most holy & immaculate name of *Iesus*. tis not your
solitary

solitary, or rettyred places, tis not your couzenage and equi-
uocation, tis not (I say) the authority of your great
High Priest, or the dignity of a Cardinall, no nor the fa-
ined and false *Vixarde* of your *Catholike*, *Apostolike*, *Ro-*
mish Religion, that can make such euill to bee good, Tis
better, yea I say tis farre better, if perchance thou be ex-
pelled from the presence of thy Prince or remoued from
thy due dignities and preferments; not onely to couer
and dissemble thine iniuries and greiuances, but euen
patiently, and with a contented mind to sustaine and en-
dure the. Neither should any wise or vnderstāding man
nor any that hath the feare of God before his eies, thinke
that he may iustly reuenge his owne wrong, and either in
word or deede intende or attempt any thing, that may re-
dound to the preiudice of his Prince.

Not to re-
uenge our
owne wrongs

Furthermore thou (kind Courtier) which art a man,
and borne to bee of a manly spirit and disposition, suffer
not thy selfe to be ouer rulde by women, especially sim-
ple and ignorant women; for, nothing almost can be to
any man more wretched and slavish, then to abase and
indignifie himselfe so far, as to obay the rigid rigorous &
many times vniust command, of imperious and impetu-
ous women: whereby indeede he doth no better than
apparently seeme to neglect, reiect, and refuse, that Ho-
norable prerogative wherewith God his all blessed Crea-
tor, had from the beginning honoured him.

Not to be ru-
led by women

Now come we to lay downe some few directions and
instructions, how the Courtier may carry himselfe in the
change and alteration of a King or kingdome. As in all
other things, so likewise in this, a meane is the best.
Wherefore a new Prince being inaugurated and inuest-
ed into his Crowne & kingdome, shew not thy selfe too

How to carry
himselfe in the
change of a
Prince.

sad and sorrowfull, nor too glad pleasant and ioyfull; what then? heare, and make vse. Let thy countenance be modest and graue, and when thou maist without harme to thy credit and reputation, temper thy ioyes with some teares of sorrow, and soberly and discretely intermingle some sighes and lamentation with thy present obsequious obseruances.

When the Courtier perceiues that his Prince in his benigne, bountifull, and liberall disposition, is forward and ready to conferre and bestow vpon him, any honest and Princely profer or present pay of ready mony; let him vse no delayes but with all celerity and expedition, let him (yet with an honest minde and carriage) receiue and accept of it; for, assuredly tis farre better to haue in present possession, than to hope with long expectation, and once *tene, tene*, is better than an hundred times *Cape, Cape*.

Of the Prin-
ces liberality.

The Courtier endeavouring to compasse a courtly life and being promoted therevnto, must giue out and report abroad that he did not so much gaine the same by his owne proffered Service, but rather that, that his office or place of preferment, was conferred and imposed vpon him, by the especiall and free election and choice of his Prince. for, thou being by this meanes, admitted and placed therein mayst deale with thy most intimate friends as touching thy Prince, or his administrations and employments, alwaies directing thy words to such a sence as that they may not maliciously be wrung and wrested to the worst; if thou bee not carefull herein, tis likely that one subtile *Ulysses* or other, will circumuent and intrapp stupid & hasty *Aiax*, and thereby shalt thou greiue thy selfe, and make others scorne and scoffe at thee. Let the

the Wisedome of *Epicharmus* therefore, I wish thee, be thy Wisedome, especially in Princes Palaces, *Nalli fide-re, To trust no man.* For it cannot be Wisedome or discretion in any man to put confidence in Courtiers rewards, gifts, and faire promises : because indeed many of them wil seeme euen to load those men with rich gifts and presents, onely out of meere pride of mind and vaine glorious ostentation, to whom notwithstanding they beare intestine hatred and rancorous displeasure. And what then ? Why euen those will counterfeit and dissemble, that they reioyce at thy prosperitie and well-fare, whereas indeed they enuie the same, and doe inwardly grieve, when they seeme outwardly to smile. Neither are these the trickes of Courtiers onely, but euen of the whole world, which indeed makes those that desire and looke for that better life in heauen, to despise and hate this here on earth. And who indeed that hath any sparke of grace, or is possessed with any contempt of the vanitie and villany of this present life, is not ashamed to thinke, that he can gather Figs from Thistles, Grapes from Thornes, or pure Wheat out of drosse and Darnell.

But I proceede, and here admonish the Courtier, that he beware of those dignities and preferments, which by reason of too eager desire, to bring his friends also into office and promotion, are a great hindrance to the better performance of his owne proper, and peculiar affayres. Beneficence is indeed a noble vertue, whereby we according to our power, doe assist, and do good to those which are worthy the same. To our power, I say, because it is not fit I should water another mans ground, mine owne being dry and thirstie ; for, perfect Charitie beginnes at home. Let vs therefore be very wary and carefull, that

Of Benefi-
cence.

our good Deedes ill plac't prone but bad Deedes, which certainly then comes to passe, when wee immoderately and vnlawfully seeke the good of others, and bring thereby much harme to vs and ours. Wherefore let the Courtier, yea, euery one take heed, that when he stily intends to doe a pleasure to his friend, he doe not as great, or a greater displeasure to himselfe, and those which appertain vnto him. But if thou haue a desire to enlarge thine owne estate, be most sedulous therein, especially when thou shalt perceiue thine enemies or emulators, eyther drowsy or lazily disposed to sloath and idlenesse, or following their owne lusts and pleasure, or busily exercised, about toyes, trifles, and vaine sports, then is a fit occasion offred thee, which to neglect, and not to lay fast hold on, were exceeding great folly and imprudence; yea, and then also not to confront and oppose those thine aduersaries, but to the preiudice of thy selfe or others, were an apparant token of grosse and egregious negligence, and inexcusable carelesnesse. They which tread this path, they I say which follow this Counsell, shall not (I am confidently perswaded) haue need of any vngodly and indirect meanes or proiects, to sollicite and suggest their Prince, that he would incite, induce, and winne those their enemies whom (by no other deuise or meanes they could resist or remoue) to marry their kindred and Allies, that by such vnequall and subtil flights and shifts of affinitie, they may ruinate and overthrow them.

What the
Courtier must
doe when
he hath in-
considerately
displeased his
Prince.

When the discreet Courtier shall perceiue, that he hath inconsiderately and vnadvisedly displeased his Prince, let him without all delay, by all the best meanes hee can, studie and endeuour to mitigate and assuage his wrath and indignation. For, assuredly displeasure and iniuries done

to

to Princes, doe take a farre deeper impression in their hearts, then one would thinke they could: if therefore in the meane season, thou doe not expiate & pacifie their conceiued anger, they'le find a time most lamentably, to lay open thy finall and fatall confusion.

Againe, if by negligence or imprudence thou haste provoked thy Prince to displeasure against thee, endeavour an atonement, and a reconcilment into his grace, and fauour againe, either by price or petition; make such Personages thy friends, who thou knowest (either for their place or person) can doe much with him. Such are for the most part his Allies, his Wife, Mother, Sister, Daughter, and such like, all these and each of these as much as may be, let the wise Courtier, by his honest life, manners, and meritorious demeanours, make to be obliged and linked in loue vnto him, whereby the Courtier may safely sayle through the dangers both of *Scylla* and *Charybdis*, or any other courtly stormes, or tempests whatsoeuer; but (after this) if he perceiue that for the redintegrate fauour and friendship of his Prince, he be prosecuted with enuie and malice, let him then againe take heed of his emulatours or enemies: for the continuance of a new reconcilment, into the grace and fauour of thy Prince, will againe most easily and most vehemently, exasperate their hatred and despight towards thee.

Moreover, since it is the order and obseruation of Historiographie, that we therein especially set forth, and commend the truth of things, do thou also good Courtier, if thou wilt be truly politike, follow loue & embrace the same. Doth the consideration of the times perswade thee otherwise, and inuite and incite thee to fabulous and fained matters, then forbear to write Hystories, for tis

farre better to desist from such a labour, than with shamefull imprudence or impudence, eyther by flattery or forgery, to blemish and wrong the reputation of thy name and credit. And indeed it is very conducing to the good of the Common Wealth, not to commit any thing to the peruse of posterity, but what we haue euen by experience it selfe, soundly and assuredly found faithfull and true. He which doth otherwise, that is, which doth not place the loue of Truth before his eyes, respectlesse either of good will or hatred. *Fumum quidem, ad tempus vendet, sed tandem fumo peribit. May indeed sell smoake for a time, but at last shall perish himselfe like smoake.*

That learning
& eloquence
are excellent
in Courtiers.

Rude and ignorant are those Courtiers, which condemne and dispraise, the studie of eloquence, and other most excellent Arts and Sciences: this doubtlesse is most true, that there haue beene in all ages, politicall Courtiers most illustrious and famous, for their learning and eloquence; such idle drones therefore are not by any meanes to be heard, much lesse credited, no nor the base and ignoble opinions of the Common people, who disallow of and much discommend mens excellent parts, noblenesse and renowne, whose originall being deriued from a most honest & honourable foundation, hath spread abroad many admirable effects, to the health and prosperitie of all mortall men. This is it (good Courtier) to wit, Learning and Discipline, which comforts the comfortlesse, makes the fearefull, fearelesse, which bridles and pacifieth the Seditious, & makes rude rustickes & vnciuill people, both gentle and courteous. These and such like noble fruits and effects of learning and eloquence, if Courtiers would wisely examine and consider, they could not choose, but vtterly detest and cast away so hard & harsh

an opinion of so excellent things, and would freely and ingenuously confesse and acknowledge, the excellent & wonderfull efficacy of Rhetoricall Eloquence.

Now as touching the vehement concitation of the multitude or common people; this wee must hold and beleue for truth, that they'le spare no man, though nere so noble or eminent a Courtier, and which also is not seldome, they are incensed and inflamed with fury, euen against magistrates and men of especiall place and authority; wherefore let him which is wise, giue way to fury & an vnciuill multitude. But to the appeasing hereof and pacification of tumults and outrages, those courtiers are most fit, who for their excellent parts and Arts, are most affected and reuerenced, by the vulgar sort, who indeed since in the Court they are rare and seldome scene, are therefore, with so much the more care and diligence to be elected and made choice of. But in the interim the speediest meanes to suppress a sedition, is, that the Courtier with all expedition, cut off the heads of Commotions, and not by procrastination or too long delays, to permit them to a greater and more dangerous head & augmentation. And in such a case let the wise Courtier shew himselfe very ciuill and courteous of behauiour, for questiōlesse thou canst not (by any meanes) more assuredly or speedily winne, the harts and affections of the common people than by gentlenesse, and sweete humanity, wherefore let all *exordia*, all Rusticall or rude churlishnesse bee farre from him, yea let all peeuish and testy frowardnesse be banisht, whereby a man doth most bitterly and grievously contradict others, and vtter many things with vnseemely wrath and indignation. Let him call to mind the counsell of *Solomon*, *Patientia Leniscit*.

Commotions among the common people how to be appeased and by whom.

The Court of King James.

Princeps & Lingua mollis confringet duritiam. By patience will a Prince be pacified, and a soft answer puts away strife.

That also of *P: Mimis* is very pertinent to this place, *Pars beneficij est, quod petitur, si belle neges.* If a thing demanded be denied with courtesie & gentle behaviour, it comes very neere to a good turne. Wherefore let the Courtier (by all meanes) so accustome himselfe to a ciuill, courteous, and most gentle demeanour, that it may seeme habituall in him.

Womanish
altercation
vnbecoming
a Courtier.

Let him also here remember, that he put far from him all womanish altercation, or chiding: for, many times it falls out, that womens quarrels and contentions, doe set both their husbands & neighbours together by the eares: therefore I say, let him beware thereof; and in any case let him take heed, that he seeme not to strip himselfe (as it were) and to doffe or put off a manly courage and condition, by wrangling about effeminate, triuall, and idle occasions.

Courtesie and
humanitie.

And although as oftentimes it falls out, many Courtiers being descended of honourable parentage, haue as it were by inheritance, high and haughtie Spirits, yet for all this, let them incline to a more humble, courteous, and noble disposition, than to be so busily intermeddling in litigious and womanish chidings and brawlings, wherefore let every wise Courtier shun and auoid all kinde of strife and contention whatsoever, as also all priuate, and intestine dissention of Subiects one against another: which assuredly doth most commonly bring no small damage & detriment, not onely to the aduersaries themselves, but euen to the common Wealth. Let then these three bonds or chaines (euen when greatest disturbance and discord is raised) bridle, deterre, and terrifie every Courtier

The Court of King James.

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Courtier, yea, any whomsoever from doing euill, namely, Religion, Shame, and Punishment. For, in good sooth I am of opinion, that the Courtier, or Gallant whosoever he be, doth no better than grossely abuse & vterly cast away himselfe, who by this threefold cord will not be restrained from doing ill, nor constrained to true obedience, and due performance of that duty which may iustly be exacted from him.

In Court also he whose words and deeds doe not agree, is not to be trusted, no though he sweare and protest nere so deeply; but a wise and religious man will alwayes be as good as his word. And let the wise and vnderstanding Courtier, againe and againe consider this, that it is a most shamefull, yea, in many respects a most abominable thing, which also *Salust* laments in the men of his dayes, *Aliud clausum in pectore, aliud promptum in lingua habere* &c. To haue one thing hatcht in the heart, another thing coyn'd vpon the tongue, not to estimate and value *Amitie* and *Emmitie*, according to their true propertie, but according to *commoditie*; and rather to carry about with vs. a faire face than a faithfull heart. O but doe thou (kinde Courtier) feare and forbear these things, and desire rather to be than to seeme to be.

Be carefull also herein, namely, that thou be faithfull to others, if thou wilt find others faithfull to thee, for that man in my iudgement, vniustly, yea, fond and falsly complaines he is deceiued, who himselte did first deceiue others. As for example, There are vn honest minded Courtiers, who peraduenture, desire to displace their enemy; and that, no doubt many times, vnder a colour of higher and greater preferment, will seeme to prayse him for his learning, iudgement, and vertue, that thereby,

L

there

To be faith-
full in pro-
mises.

To be faith-
full in dea-
ling.

there may be committed vnto him, some greater and heavier charge and office, than formerly he had, where his employments and affayres are much more dangerous, troublesome, & intricate than before. Now what if thou in like manner (that thou maist vntie one knot by another) shouldst as subtilly circumuent and ensnare such a like aduersarie, with as craftie and slie stratagems as his owne, and so shouldst retaliate and repay his deceit with deceit, craft with craft? What if against an insnaring and dissembling enemy, thou make simulation thy safe shield to protect thy selfe, and deiect him? What if in *Creet* thou play the *Cretian*? Yet vnderstand me not amisse (kinde Courtier) I lay thee not downe rules to deceiue and couzen; God forbid, I should; but euen as *Physicians* by poysons, doe wisely expell poyson, not to hurt but to heale the sicke and diseased. Euen so when I here obiect vnto thee small and innocent wiles & subtilties, I intend them not, for the ensnaring or abusing of other men, but as an opportune couerture, and protection of thine owne estate and Fortune. And finally, I onely vrg'd it to this end, that if occasion were offered, thou mightst repay craft with craft, and recompence the malignant subtiltie of thine enemy, with Serpentine fallacy.

What is to be
done in doubt
full matters
of moment.

Furthermore, as touching matters of great moment, which we cannot aptly and exquisitely vnfold, or lay open to our Prince, we must demonstrate and declare to him those things, wherein custome and much vse hath made him most familiar, & best acquainted; make choice therefore with all care and curious election of such a one, who is faithfull to thee, whom thou knowest well, and dost assure thy selfe is free from flattery. For, assuredly as the ordination & institution of a Courtiers life is most auncient,

ancient, so is flattery an inueterate and venomous euill, both to the Court and Common-wealth, yea, this euill (if we will beleue *Curcius*) is perpetuall, it doth oftner more priuate harme, to the well-fare of a Prince, than a war-like open enemy can doe. Truly tis a thing very much to be lamented, that so many worthy men, so honourably borne, so abundant in all wealth and prosperitie that a Court or King can afford, should notwithstanding all this, vtterly banish from them amiable Veritie, and most freely giue entertainment to falshood and flattery. For, certainly to speake the truth with *Aristotle* Of flattery. the chiefeft and most sage of all the *Philosophers*, in his fourth Booke of his *Ethicks*, *Nusquam plures qui familiari sermone, et conuietio blando, gratiam Principum aucupantur; quam in aula.* Neuer were there moe knowne, which with familiar speech, and smooth behauiour, did so hunt after the grace and fauour of Princes, as in Kings Courts. There, whosoever followes the Court, doth vsually approue, and prayse all things at their owne pleasure, thinking, and iudging that it is not fit they should trouble or molest those whom they alwayes flock about, and are daily fed at their Trenchers. Hence I collect, and not without iust cause conclude, that flatterers like impious impostures are most worthy of hatred, for whiles this most pestiferous kind of creatures doe thus carrie themselves, all sincere offices of faithfull friendship are vtterly forsaken, whose speciall property amongst many others, is to admonish, and be admonished, to doe the one freely without bitternesse, and to indure the other patiently, without resistance, which friendly offices whiles they be thus entertained, they are sincerely and faithfully done, and friends hereby doe not easily runne headlong in sin

Flattery hinders the offices of sincere friendship.

Other effects
of Flattery.

and wickednesse but are contrariwise sweetely and seasonably reduced and preserved from grosse inormities. Examples I know more clearly, illustrate and confirme the truth; tell me therefore I pray thee (kind Courtier) What made *Nero* so cruell who was so graciously educated? Flattery; that is, that most filthy and stauish sinne whereby for his bellyes, pallats and *Lucres* sake he as it were sould himselfe to the perpetrating and committing of any, most atrocious, and inhumane impiety whatsoeuer. what made *Cesar* rebell, against his owne native Country? Flattery: What made *Rehoboam* a Tyrant. Flattery; what needs many words: Is it not extant in histories that *Diomifins* his flatterers did call his cruelty, iustice, and equity? did not the flatterers of *Assuerus* as is specified in the sacred Scriptures; cry out and say. *Insta est Regis indignatio, the wrath of the King is upright and iust.*

But peradventure thou wilt obiekt and say, a Courtier must haue a cloake against euery winde that bloweth: Indeede I heare it, and it grieues me that I heare it, yet I can hardly, and in truth very hardly, denie and gainsay it. For Courtierrs had neede to apply and confirme themselves, to all occasions, and to the conditions of them with whome they liue; to bee subtile and craftie both in their *Genius* and disposition, and more mutable and variable than *Proteus* himselfe. But heere I must intreate the reader that he would not entertaine such a thought of me, as that, what is now to this purpose said or written is out of any enuie; peradventure I haue writ somewhat too freely, (which if so) yet truly tis free from all malignant bitternesse. And indeede if wee will consider one thing with another, who is hee that knowes not that there be those

those in a Court, who at the first sight doe seeme to haue in them much grauity, literature, and singular humanity, and yet for all this being deeply diu'd into, and narrowly obserued are knowne vnder these beautifull, and specious outsidcs and vales of vertue, to couer and keepe secret the deadly poyson of flattery? And with good reason, for the Court is the flatterers stage or *Theatre* wherein hee still doth practise, to adapt and fit himselfe to all assayes excelling *Polypus* farre, yea and the *Camelcon* in change of coullours & mutability of conditions. *Perennis* endeauouring to enlarge and amplifie his pomp and power, brought *Commodus* the *Emperor* to his vtter ouerthrow, yea many other, haue by this hellish inchanting poyson, of flattery infatuated and finally ruinated many mighty monarches, potent and powerfull *Conquerors* of kingdomes and nations. But that I may briefly contract all in a word, that, of *Gnatho*, hath especiall residence at Court: *Quicquid dicunt laudo; id rursum si negant, laudo id quoq̃: Negat quis nego; ait, aio: Postremo ita comparauit egomet mihi, omnia assentari, is quæstus nunc est multò vberimus.* that is, *Whatsoeuer they say I praise it, if againe they deny it, I praise that also; does any one deny a thing, so doe I; does he affirme a thing, I doe the like, to bee brieft, I can so carry my selfe as to flatter all, and why? O this is now a dayes the most thrifty kinde of life.*

The perfect picture of a flatterer.

This is assuredly the true picture of a Courtly life and *Cōditiō*, this is the most beautifull behauour of many, if not most Courtiers, whereby without all controuersie or Contradiction wee may take vp that of *Ouid*.

Agmen adulantum media procedit ab Aula.

*The Truthlesse Troopes of flatterers proceed,
From Courts of Kings, and there they breede and feede.*

All this notwithstanding, bee thou (kinde Courtier) which intendest to leade this life, a louer of honesty, iustice, & integrity. we deny not, but that flattery may haue his haruest (& for a time) may reape his commodities in the Court. But this againe I say with a most constant & immoueable perswasion and assurance, that the commodities, acquired and obtained by flattery, are alwaies, for the present, most odious and opposite, to true credit and reputation, and will vndoubtedly in proceesse of time, bring deserued discredit and defamation. Let all Courtiers therefore eschew this *Scylla*, and *Charibdis*; which surely all that are wise and intelligent will doe, considering that; *Nihil simulatum Diuturnum*, *No counterfeite thing can long continue.*

Insolence and
Arrogance.

Let that Courtier take great heed to himselfe, who presently hopes to haue honoures heap't vpon him, for his arrogant and vaine glorious pride and presumptuous insolence, yea rather let him carry & behaue himselfe more submisle more lowly, for hence shall acrew and arise vnto him a twofould benefit and Commodity, first he shall be sure thereby to continue the respect and fauour of him from whome his hope of preferment is deriued; secondly he shall by this meanes be free, from that common pestilence (I meane Enuie) wherewith the Court of Kings are euer infected.

Moreouer, let the Courtier be mindfull hereof that all wordly dignity and honour is most fraile and transitory, especially in courts. Let that also be had in frequent and serious consideratiō, which *Cicero* left not only to Courtiers

tiers, but to vs all, *Quanto sumus superiores, tanto submissius nos geramus*; by how much the more eminent we are, so much the more lowly and courteously we should carrie our selues. Let therefore I say, proud ostentation and insolent arrogancie, be farre and finally expell'd and banished from euery Courtier. And let him not, attributing and ascribing too much to himselfe, ouerconfidently, but rather anxiously and doubtfully, attempt the highest things.

And when the Courtier hath by his Princes bountie and liberalitie, obtained any benefit or commoditie, let him (setting apart all proud ostentation, and vaine glorious selfestation) make knowne, and tell abroad by whose bountie and benignitie he receiued the same, and he must by all meanes endeouour to retribute all condigne thankfulnessse to him alone for the same. For it were very vniust & vnindifferent for any man to seeme to haue atchieued, and deriued that, though nere so little, from another, which hath onely flowed from the fountaine of his Princes fauour.

Gratitude or thankfulnessse.

Now furthermore, as touching money, he that knowes not how to vse a measure in the hauing & crauing thereof, let such a Courtier be expelled the Court, as hauing vncleane hands, and a corrupted heart. For, can there be any present good hap, or future good hope in a greedie couetous man? He as *Salust* sayth, neuer endeouours to tread the paths of truth and equitie, because as he is altogether vnfurnisht of all good Sciences, and honestie: so is he totally filled and fraught with craft and meere knauery. Auarice is expert in the trade and studie of singring money, which no wise man will immodestly desire or seeke after, and with great reason, for, this, as being im-

Of money & couetousnesse thereof.

brued and wholly infected with deadly poysons, doth make both the soule and bodie of man most degenerous, foule, and effeminate, tis alwayes infinite and insatiable, tis neuer abated by plentie, or pouertie. Worthy *Salust*, thou sayst most truly and wisely indeed. For, doubtlesse as gold is try'd by the *Touch stone*, so is man try'd by gold. What then, canst thou expect from a Courtier dedicated and vtterly addicted to an insatiable and greedie gaping after gold, and filthie gaine? In whomsoever this is found be sure to find these also, to wit, hard-heartednesse, a troubled mind, violence, craft, and knauery, trecherie, deceit, rapine, disloyaltie; And what if we hereunto adde, with that excellent Oratour. *Tam sanctum esse nihil vel solenne, quod non auaritia violare solet et comminuere.* That there is nothing so sacred, soueraigne, or solemne, which auarice doth not violate and extenuate. I deny not, but that it is honestie and discreet prouidence, for any man to prouide, and furnish himselfe with all vsfull necessities for him and his; but haue we not seene and knowne, that these haue beene by many Courtiers got and gained with a foule, spotted, and stained conscience: by such I say, who neuer had learned wisely to limit the vnlimitted bounds of insatiable couetice. Wherefore be most assuredly perswaded hereof (kind Courtier) that if thou multiplie thy Riches, and amplifie thy Fortunes by the ruines and wrongs of other men, thou wilt not spare nor feare to be iniuricus to thy Countrey, Prince, and neereſt or deereſt friends.

And though Kings and Princes (the estate and condition of things so requiring) are most liberall and bountifull to this or that man, paying vnto them, and conferring vpon them most large stipends, and rich reuenues;
yct

yet be not thou (good Courtier) so auaritiously minded as to desire and indeuour to wrest, and violently (as it were) to extort from thy Prince his wealth and treasure, whither he giue or denie what thou desirest: heare and make vse of this counsell and wholesome admonition, which that I may more perspicuously and evidently illustrate, take by the way this short example: I suppose that no man is ignorant, that euen at Feasts, and most sumptuous Banquets, there is alwayes some one or other which is not so respectiuey entertained as the rest: so is it in Courts, wherein some haue what they hope for; other some leape short of that they long and looke for. Let Courtiers consider this, not the new vpstarts, or those which were lately initiated into the Court, but which haue spent and bestowed the greatest part of their Age in this kind of life, and then I doubt not but they will ingenuously and freely confesse, that what we haue herein said, is most infallibly faithfull and true.

Let the Courtier also indefatigably strue and endeavour, that he may not seeme to his Prince idle, lazie, or too remisse and negligent in the speedie dispatch of businesses and employments: for such a seruant certainly will he not vouchsafe (and that deseruedly) so much as to looke vpon, holding him no better than a troublesome burthen, or an vnprofitable drone, and as not worthie to liue amongst industrious, laborious Bees, wherefore let the Courtier be carefull to expresse himselfe profitable, diligeent, and euer readie prest to performe what he is commaunded, let him I say shew himselfe a labourious Bee, not an idle drone, sleepeie dormouse, or pernicious waspe, in his Princes Palace.

Now I make no question, but that Courtiers are (and
M indeed

To be industrious and diligent.

How Courtiers may become wise & politique.

indeed with speciall good reason, as chiefly appertaining to them) very inquisitiue, and desirous to know by what meanes they may best acquire and attaine vnto Courtly wisdom and policie; I therefore thus answer both the Courtier and Politician, namely, that the knowledge of them both, is thus especially obtained, by much reading, frequent employments, long experience, processe of time trauaile into forraine Countries wisely disposed, diligent obseruation of the liues and conditions of men; and finally, by wise contemplation of Kingdomes, Courts, and Common-wealths. Now whosoever is graciously and egregiously furnished with these; shall not onely, in hope, be profitable to himselfe; but also in deed most acceptable to his Prince: And whatsoever Courtier shall haue purchased this prudence to himselfe, shall assuredly find himselfe intentiuely and readily prepared for all occasions offered. And indeed, to say the truth, without fit opportunitie, euen vertue, or whatsoever excellencie may consist in any Courtier, yea, in any man what ere he be, doth pine, languish, and lie dead in him.

Moreouer, let the Courtier indeuour by all possible meanes, that by some honest office or other, he shew himselfe, louingly respectiue of all Princes, so that they be not his enemies, whom he is most neerely and necessarily obliged vnto, otherwise he will be contemptible and hatefull vnto them. And if he cannot performe offices of obseruance to all, yet at the least let him not contemne or disdaine them, and let him wisely auoid, and free himselfe from the suspicion thereof, for in such and so manifold changes and chances of humaine affayres, he which to day was great and mighty, may suddenly sinke down, and a meere stranger succeed him. Let Courtiers therefore

fore waigh and well consider in minde, that euen the shortest houre of mans life, can alternate, change, and ouerturne the lowest and highest things topsie turuey.

Truly I cannot sufficiently incite and stimulate Courtiers, to the exquisite and readie performance of due and true pliantnesse, and humble seruice; for this is, as I may so call it, the bait and birdlime, whereby he vndoubtedly purchaseth and procureth to himselfe, the fauour and affection of all men, and once gained firmly, keepes and conserues the same. To this purpose, that noble Historian Tacitus sayth truly, *Quanto quisq; promptior obsequio, tanto citius honoribus & opibus extolletur*. By how much the more readie a man is in obsequiousnesse, by so much the sooner shall he be raised to Dignitie and Noblenesse. Excellently also saith Austine, *Quid iniquius, quam velle sibi obtemperari à minoribus, & nolle obtemperare maioribus*? What can be more vnreasonable, than for a man to desire to be reuerenced and obeyed of his inferiours, and yet himselfe to neglect and disobey his superiours? Therefore let the Courtier, like a Souldier, readie at an instant, to giue the on-set to Battaille, be most prompt and readily prepared to put in speedie execution whatsoeuer things are giueu him in charge, but euer with this law condition and consideration, that what he is commanded, be not dishonest, or illegitimate, for such vndiscreet facilitie is vsufferable, and most culpable, both in Courtiers, and all other men whatsoeuer.

Obsequious
pliantnesse.

Furthermore the Courtlie Polititian must preferre the Publike prosperity of the common wealth, before all his owne priuate commodities, affections or iniuries where they be, yea and must in this respect no other wise estimate his priuate affaires, then he would a nut shell

A publike
good to bee
preferred be-
fore a priuate.

or a small locke of woll. And to this purpose let him heere take (by the way) that verse most auncient and true.

Publica priuatis anteferenda bonis.

*A Publike good, must euermore take place,
Before a priuate or Peculiar case.*

Now he which is possesse with so honest an inclination, may hence learne to brooke and beare with many molestations and griping grieuances, vntill hee happily arriue at the haue of his hope, and haue hit the marke he aimed at, namely, vntill he patiently and peaceably, ascend the right and direct steps, vnto honour and desired dignities.

Not to bee
furious and
Chollericke.

But let him especially, in all his actions and attempts, checke and correct the fire of fury and heat of his hot affections, for it is farre more fit and conuenient, to doe what wee intend, when the chollericke heat of the mind is cold or quenched, then in the hot spurd heate thereof. Wherefore let the Courtier very courteously take heed least his vnbridled furie, force him violently from temperate reason and constant moderation, either in right gouernance or due obseruance in his accounts and employments; the end and reward of which, eronious temerity or rashnesse is, shame and late repentance.

To propound
vnto himselfe
a patterne for
imitation.

Moreouer let the Courtier heedfully endeauoure to follow the ensample of an ingenuous generous souldier, who intending to imitate some noble and victorious Captaine in the warres, frames and confirms, his qualities, and practises, his fortitude and magnanimity, as much

much as in him consisteth, to the similitude and equiparation of his Leader or Commander : Euen so, what Courtier soeuer desires to excell, or to be excellent in any thing, let him wisely make some worthy, eminent and excellent Courtier his patterne for imitation, and studie and strue, to follow euen to a haire (as the prouerbe is) his honest and laudable Arts and exercises, this course shall the Courtier see and obserue to be most succinct & compendious, whereby he may exceeding much, and in a short space, promote and propagate his fame and fortunate affaires.

Now as touching taking of reuenge, although the Court especially, doth oft times minister fit occasion therevnto, when the state and affaires of thy foes may be for diuerse reasons, in anxious and sinister case and condition: Yet not withstanding, an honest and truly generous gentleman, should then especially curbe and correct himselfe. For it were a foule shame and grosse absurdity, in any man that is honestly, and honorably bread and brought vp, by wrathfull reuenge to perpetrate any heinous and vn honest action, most vnbecoming his birth and breeding. Let all Courtiers therefore know, and know for certainty, that such is the vicissitude, alteration and mutability of mans minde, that although fortune smiling vpon aman, his goods like floods flow into his lap, yet let not his wrath and rage, seeme as it were now presently to breake prison and to range a broade, but let him wisely tame, and temper the same with the bounds of moderation, and with the bridle of wit and discretion, let him curbe and keepe in the same; for, to pardon and forgiue, is to a wise and worthy man the best reuenge; and tis enough for a man of a

Of taking reuenge.

true and noble spirit, not that hee takes reuenge, but that hee can reuenge. *Ouid.* in his 4. *de Trist. Elegie. 5.* confirms the truth heereof.

*Quo quisq̃ est maior, magis est placabilis ira,
Et faciles motus mens generosa capit.*

Corpora magnanimo satis est prostrasse Leoni,

Pugna suum finem cum iacet hostis habet.

At lupus & turpes instant morientibus vrsi,

Et quaecunq̃ minor nobilitate fera est.

*Great spirits though prouokt are soone appeas'd
Their noble hearts, soone mou'd, are soonest pleas'd
The Lion leaues the corps that lyes prostrate,
And when foes yeeld the fight doth terminate;
But Wolues and Beares and other beasts most base,
Spare not to spoile the corps in dying case.*

Therefore I wish that euery Courtier or who soeuer else, that hath a vindicatiue or reuengefull minde would call to mind and consider these things, for many times (as is manifest) it hath fallen out to great and verie famous Kings, that either they haue stood in need, of the fauoure and frindship, or else haue bin forced to feare the furie of euen the meanest and most base Peasants.

Not to pro-
voke to an-
ger.

Wherefore it is not good, no truly not for those that are more mightie and powerfull, to giue occasion of discontent, or displeasure to any in Courts. But now adaies this is the common practice amongst men, that as the Prouerbe is, *The thred is euer broken on the weaker side,* that is, *where the hedge is lowe* (as our English Prouerbe is)

is) the Cattell quickly tread ouer it, neither is it, was it, or ere will be any new thing, but still fals out most true, that *Might ouercomes Right*; and the *weakest goe to the Wall*. And this is also as true as Gospel, that he which *lives with one more mightie than himselfe*, had need many times out of *meere necessity*, to yeeld vp vnto him that which indeed is his *owne right*; Yea, though he neuer had committed against him the least discourteisie, or iniurie that might be. Let the Courtier therefore take heed, that he displease not, nor prouoke to anger, one more potent, and powerfull than himselfe.

Againe, those malignant and maleuolent Courtiers, are to be detested, abominated, and out of the Court to be vtterly extirpated, which studie and indeuour, by false, fained, and impious accusations, of mischieuous deedes, or trecherie, to hurt, excruciate, and incarcerate, an honest, honourable and harmelesse man, a man that is a true louer of learning, vertue, and pietie: such nefarious, factious fellowes, which strugle and striue to trouble a Common Wealth, to supplant the good, and to hold the *Scepter* of all soueraigntie, in their vnworthy fists, doe most commonly linck & knit vnto them, a knot of such desperate Knaues, as formerly hauing thirsted after glory, and dignitie, yet could not by vertue, and the Kings hie way, that is, by discreet or honest courses, acquire the same, or grow great in the common weale. Let euery Courtier that will be wise, flee the companie of such *Catelines*, and that speedily; For, experience it selfe doth truly tell vs, that such seditious swash-bucklers, doe very often, yea, most customarily, receiue the wages and reward due to such deedes of impietie: And whats that? marry a miserable, lamentable, & tragicall *Catastrophe*, or conclusion.

False and
flaunders
accusations.

Not to relye
too much vpon,
nor hope
after Courtiers
promises.

Let the wise Courtier also be slow to beleue, and not ouer-hastie to hope; neither let him take, and interpret all things, in the best or in the worst sense. Yet seldome shall he be deceiued, if he beleue but the least part of those things which are promised: For, let him euer thinke this to be true, that in euery kind and condition of life, it vsually comes to passe, and most commonly in the court, that;

Pollicitis Dines quilibet esse potest.

*Each man's a Crassus, promises bath store,
But in performance, who's not Irus poore.*

To beware of
too much licentiousnesse,
or libertie.

Let not such a Court too much content and please the Courtier, where without controulement, men may too licentiously & contemptuously vpbraid one another with dishonest defamations, wrong one another, with contumelious detractions, gnaw in peeces (if it were possible) the fame and reputation of Magistrates deceased, and taunt and tare in peeces the credit of their fellow officers, yet liuing. He whose hap it is to liue in such a Court, and will not as much as he is able honestly and speedily relinquish and abandon the same, such a man I iudge not worthe to be hated, but much to be pittied, and commiserated.

Perseuerance
in diligence.

In the expedition of his Princes affayres, let the Courtier with all constancie, and courage presse forward the perfecting, and finall performance of those businesses which are committed to his charge; for, it is a matter of nothing, to begin a worke fortunately, vnlesse we with industrious perseuerance, prosecute the same to absolute perfection: most agreeable therefore to this purpose, is that

that which is excellently mentioned in the Gospell. *Non satis esse manum admoovere aratro, si respiciamus atq; opus inchoatum deferamus.* It is not enough to put our hands to the plow, if then we looke backe, and leaue the worke vnperfected. Wherefore let not the wise and discret Courtier too suddenly set vpon a worke, nor too soone set it away. For, many things (as the Historian can tell vs) as they are not to be enterprised, so neither (being once attempted) are they by their Agent to be easily refused, because indeed the shortest space of remisse and vnsetled inconstancie, is able oftentimes to marre, and vtterly to deface the grace, credit, and reputation of a mans whole life. Hence then maist thou see, that industrie and constancie are maruailous vsfull, yea, that constancie and perseuerance is a most noble vertue. This teacheth vs, that things necessarily vndertaken, are with inuincible courage and a safe conscience to be finisht and effected. This is that vertue which armes and prepares vs to beare, and beare to the end, crosses, losses, and mis-fortunes, least fearefully fainting, and yeelding to dangers, and distresse, we offend against the vpright rules of reason. Finally, this vertue tels and teacheth vs, that he is not a man whose heart is highly mounted, and puffed vp with pride, and selfe-flation in prosperitie, or, is stricken dead, and lowly dejected with aduersitie. But that Courtier is in a most happy case, if he suffer either for the exact obseruation of the constitutions, and iniunctions of his Prince formerlie deceased, or for the constant confession or profession of his faith and religion, this Courtier may with *Ioseph*, *Dauid*, and *Daniell*, reioyce, and be heartily glad in his owne behalfe, that he doth patiently endure violence and offence, for the defence of his inuiolate and immaculate faith,

Constancie.

To suffer for well-doing.

N

that

Not to be a-
shamed to suf-
fer for well
doing.

that for his pious opinions he suffers punishment, and de-
spightfull dealings. Such a Courtier I dare boldly say,
may arrogate and assume vnto himselfe that of Cicero;
*Nil esse laudabilius, quam memoria recte factorum & li-
bertate contentum negligere humana: Si secuta fuerit, qua
debet fortuna, gaudebimus, sin minus, ego tamen gaudebo,
quamuis qui fuerim, & qui esse potuerim, esse non possim.*
That there is nothing more commendable, than for a man to be
truly content with the memory of his good deeds, and perfect
libertie, and to contemne and set at naught the things of this
life; if that good fortune which was expected haue fallen out,
we shall be glad; but if otherwise, yet I reioyce, although what
I haue bin, and what I might haue bin, I cannot be. If
thou therefore shew thy selfe such a man, and be for the
same despised and hated, yet notwithstanding kicke at and
contemne euen this contempt; if so be that thou haue set
downe this certaine resolution, to persist and perseuer in
doing those things which are honest, iust, and true.

Moreouer, let the Courtier be carefull, least whiles he
indeuoureth to ouercome by pliantnesse and obseruance,
he slip into Adulation and flattery, whose picture alrea-
die we haue indifferently painted forth. If a Courtier be-
ing degraded, and displaced from his hight of honour
and dignitie, doth for all this liue more contentedly, so
that his wealth wil beare it, in enioying a peaceable & pri-
uate state & condition, let him rather so cōtinue; then ei-
ther afterward to accept of prefermēts inferior to the for-
mer, or to adhere to the court of a more meane & lesse po-
tent Prince, then the first, vnlesse by his wisdom, autho-
ritie, iudgement, equitie, & such like vertues, he be able to
win vnto him the loue & affection of one more mightie.

Let euery wise Courtier indeuour to be the seedesman
of

of amitie and vnitie betweene a Prince, his Brethren, Sisters, and such like; not the bellows to blow the fire of brawlings, and dissentions, let him consider, that Peace is most precious, let him I say againe and againe recogitate, that they which are louers of discord and disquiet, haue seldome or neuer any good and expected issue, or euent of such their impious and nefarious plots and purposes. He therefore whosoever which will sowe the seed of *Sedition*, or Dissention, shall reape the crop of cares, and a vexed and perplexed mind.

Let not the wise and intelligent Courtier affect or effect any enormous or dishonest thing, though with nere so faire a colourable pretext or intention, whereby he may steale into the fauour and affection of his Prince, lest hereby he blemish, yea, vterly blot out the noble fame and glory of his progenitours, with the blacke coale of ignominie, and with the maculation of most infamous aspersions: for, they erre, and erre most grossely, which for hope of gaine, greedie desire of reuenge of their honour, by slye trickes and trecherous deceit, haue a desire to exalt and aduance their fortunes. But alas, whats the issue of these in the end? assuredly this, that their trecherie and villany once finisht and effected, they receiue the due and iust reward of their treason and disloyalty, which all ancient and moderne Histories can easily confirme and ratifie. But it is vndoubtedly to be suspected, that no strongest fortifications, precepts, or exhortations are with wicked and vngodly Courtiers of any such force, as to force them from, or to fortifie them against this impious act or artificiall impietie. For, wicked and vngodly Courtiers, by pretending and counterfeiting the contrary of what they intend, do many times purchase to themselves great

Vnanimity-

Sincerity.

power and authority and by this meanes very much increase and augment their owne meanes, yea and by bribes all and such like courtes, doe warily make or the greatest part of the principall noble men, & magistrates, their great friends patrons and protectours, and doe creep or steale into places separated, onely for princeesses and great Ladies, there to pry into the secrets of Princes wherein as in many other such like matters most fit to be wrapt vp in silence, they vse *Seianus* as their best tutor and Schoole-maister, whose horse they seeme to haue in keeping; a very propper praise I warrant you! If thou deuise or inuent any craft or couzenage against an other, ò I wish it may light reside and abide, vpon thine owne pate.

Cornelius Tacitus paints out in their proper colours, and delineates to the life these goodly fellowes, *Corpus aulico sit laborum tolerans animus audax; sui obtegens, in alios criminator iuxta adulatio & superbia palam compositus pudor, intus summa adipiscendi libido, eiusq; cause modo largitio & luxus, sepius industria ac vigilantia, haud nimis noxia quoties parando regno finguntur.*

A Courtier saith hee, must haue a body strongly enabled to vnder goe labors and paines taking; a stout heart, he must be a concealer of his owne matters, and a censorious and criticke carper at others; of a condition partaking both of pride and flattery; in outward shew form'd and adorn'd with modest bashfullnesse, but inwardly most libidinous couetous and greedy to haue more, & to this purpose, to counterfeite sometimes liberality yea to be prodigall or profuse in his expences, and oftentimes to be industrious and vigilant, which things are not hurtfull but very helpfull, to the sly and ambitious obtaining of a kingdome. But they which are instructed in these

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these kind of Arts, being once obserued of their Prince, let them in due time be remoued for they are indeed no better then the plague and pestilence of men, infectious and pernicious to themselves and all others with whom they haue commerce and dealing.

Whensoever the honest Courtier shall heare (as oftentimes he may) any thing vttered against his Prince, there being no certaine author or ground thereof, let him by all meanes endeuer to confute and repress such euill and calumnious reports.

For, many vn honest vaine and prophane fellowes will scatter abroad false rumors & reports of excellent Princes, that at one time or other the Courtier may not want occasion, to iustifie and maintaine the estimation and reputation of his Prince, that (by this meanes) he may purchase and procure to himselfe his Princes fauour and affection.

Not to permit
his Prince to
be ill spoken
of.

Furthermore let the Courtier very carefully cover and conceale from knowledge, the *exordium*, beginning and increasing hopes of his Princes grace & fauour towards him, otherwise, that, which was likely to haue bin peculiarly appropriated and appointed to himselfe alone, will be conuerted or communicated to his emulators or cor-riuall; which were neither wisely nor warily done: wherefore *Taciturnity* is mee thinkes in this case very behoofefull profitable and necessarie, as being indeed the best, safest and surest vniting coard of the well managing of all our affaires. And to this purpose let him remember that of the witty Poet.

To keepe his
owne secrets.

Taciturnitie.

Sed tacitus pasci si possit coruus haberet,

Plus dapis et rixae multo minus inuidiae.

N 3

If

*If Esops Crow had fed in private place,
Hee well had far'd, not shar'd of hates disgrace.*

To auoid all
rancour and
heart grud-
ging.

Let all, both inueterate and lately conceiued rancor & hatred, be farre remote and remoued from the Courtier, for it cannot otherwise be, but that he which retaines and maintaines them within his bosome, should in the end be the speciall cause and procurer of his owne ruine, downefall, and destruction. And as it is not fit he should nurse vp any intestine or secret malice in his heart, so must he be most vigilant and circumspect, that he quench and vtterly extinguish it so soone as ere tis forged and subborned within him.

Assuredly, I easily see and foresee, that that will come to passe, if a man know and doe not hate the manners and conditions of Courtiers; Let him then which will eschew and auoid the malice of other men, a little decline & giue backe in himselfe.

To obserue
his Princes
inclination.

Let the Courtier also very carefully obserue this, that when as he hath happily and fortunately, according to his hearts desire, obtained the grace and fauour of his Prince, he do not regardlessly neglect or abuse it; in which respect it is most fit he should most curiously & thoroughly learne to know the nature, condition, and inclination of his Prince, so that as much as in him lies, he may wholly accommodate, and apply himselfe to his customes, and conditions: for, as equalitie and paritie of inclination doth nourish and cherish amitie and friendship: so contrariwise, disparitie and vnequalitie therein doth dimolish friendship, and in place therof builds vp hatred and contempt.

Let the Courtier haue an especiall care, and make principall

cipall obseruation of the lawes, customes, offices, conditions and dispositions of that Court wherein he liues; and vndoubtedly it shall free and secure him, if not from the malice of all, yet at least from the most. Let him also consider and call to mind, that if (as now and then by the malice of time, it is like enough to fall out) he be constrained to put vp, to digest and beare patiently any grievous and troublesome matters, yet let him euer attribute and ascribe more to the loue of Iustice, than to the feare of malice and mischiefe, for whosoever out of a feare of hatred flies Iustice, shall be sure to be sensible of the punishment of iniustice, but seldome or neuer shall he taste the sweet fruits of equitie in himselfe. Wherefore kinde Courtier let me aduise thee, that in a good and iust cause thou be patient, and harden thy selfe against aduerse accidents, so shalt thou be a victorious conquer and overcome; for, this is most certainly true, that he which can weare out the time of aduersitie, and according to the mutabilitie of various occurrents, can as occasion serues, contract, abreniate, & prorogue or procrastinate delays in himselfe, may vndoubtedly reserue and fit himselfe for the expectation of a better time.

To frame himselfe to the condition of the Court he liues in.

Now since the vulgar sort of common people is euer variable, vnconstant, and mutable, let the wise Courtier neuer put any trust or confidence in them. For, assuredly the common people is a *Hydra* with many heads, or rather a strange creature without either head or sound vnderstanding, this is apparently knowne, and Antiquities of all *Pristine* times, doe testifie the same, that many men haue perished, and made a tragickall end, who haue ioyned themselves vnto, and taken part with the common people. Therefore he whosoever he was, said most truly and wisely;

Not to relye on or trust vnto the loue of the common people.

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*Qui pendet ab errore & opinione vulgi
 Pendet magis, atq; arbore qui pendet ab alta,
 Nam quod semel euenit & abiit, id nocet nil,
 At quod dubijs articulis stat, instat, urget,
 Vanescit, adest: esse malum id putabo solum.*

*He which on common Peoples voyce depends,
 Hangs worse than he, that's hang'd upon a Tree,
 For, that which quickly comne and gone, we see;
 No dire effects, or lingring harme extends:
 But that which doth of doubtfull parts consist, (plexeth
 Which moues, remoues; which straines, constraines, per-
 Which comes and goes; which vanisheth and vexeth;
 That, that's an Ill, or I the marke haue mist.*

*Phocylides also hath very excellently painted out this
 Beast, with many heads.*

*Populo ne fidas, vulgus enim est varium & mutabile;
 Populus certe, aqua, & ignis nequeunt plane contineri.*

Itth' common People put no confidence,

For, they are vaine, profane, and variable,

To curbe or keepe them in, thou art not able;

No more, than fires or waters violence.

Let euery not onely Courtier, but iudicious vnder-
 standing man whatsoeuer, thinke, & assuredly perswade
 himselfe, that this is a most slavish condition of life, that
 a man should seeme to deuise vnto himselfe any proper
 or peculiar estate and fortune, out of the disposition and
 behauiour of him, to whom he is in bondage and thral-
 dome;

dome; and he which obserues and obayes the touchous enuious, and ignorant common people, who are altogether prone to mutability, and inconstancy, yea, and which is the head and worst of all, to those which are most ingratefull; let him I say consider with himselfe, whither tis likely, that he can euer be happie or fortunate with such men? Or shall he not rather, as often as he remembers and cals to mind, his owne estate and condition by Nature, so often lament and complaine of his slippery Fortune and calamitie?

Finally, let him know this also, that he whom he commonly serues, is himselfe most miserable, and in that respect let him haue a great care, that in the whole course of his Courtly life, be cleere and free himselfe from his Princes ieaiousie, and sinister suspicion of him herein, especially from the rumours and reports of the vulgar sort, and from that infectious pestilence of a Court, I meane *Enuy*. Wouldest thou inlarge the limits of thine honour and authoritie, then hate and contemne the common peoples affection; who value nothing almost according to veritie, but many things according to their owne opinions vnindifferencie.

Marke this (kind Courtier I desire thee) that thou maist approue these things, whereof there are extant few or no documents in the memory of any Annales, Chronicles, sayings, or auncient writings of the wisest authors.

By this meanes I say, thou shalt easily gaine credit and authoritie, and maintaine and keepe it being once gotten.

Moreouer, let Courtiers take heed, that they loose not the beginning or first entrance into fauour and affection; by being with their Prince at vnseasonable houres, that

is, if they let slip, and doe not alwayes watch most carefully, a mature, most fit, and conuenient time, but this we haue already at large discussed.

To be aduised
what employ-
ments he vn-
dertakes.

But this one thing, which we haue not hitherto admonished, may not by any meanes be here pretermitted, namely, that the Courtier not being heedfull, but verie heedlesse, is oftentimes the cause of his owne downe-fall and subuersion, to wit, when he affects and makes choice of such a kind of seruice and employment, as is hatefull and distastefull to his Prince.

To obserue
his Prince in
all things is
very great
wisdom.

Againe, let the Courtier as farre as he is able, most accurately tread in the direct footsteps of his Prince, and obserue most diligently, what he allowes, what he disallowes. If the Courtier expect any benefit or commoditie as the fruit of his labour, let him be assured, that not the least part thereof is to be expected and sought for out of this forelayd treasure or store-house, as I may so terme it.

By his actions
to expresse his
loue to his
Prince.

Let him also be hereof assured, that there is no better meanes to purchase his Princes grace and affection, than that he by due actions expresse vnto his Prince, that he is more neere and deere vnto him, then his owne life, and that he would be content to suffer death it selfe, for his Princes life and safetie. Whatsoever Courtier is of this mind, though peradventure he may haue a iust occasion, for some priuate respects, to complaine of his Prince, yet shall (he by this meanes) easily auoid and put away forward and peruerse speeches, which otherwise he may breake forth into, and shall duely consider, that his superiours are of him alwayes reuerently to be regarded.

To couer and
conceale dis-
content.

Truely he spets against himselfe, which spets against heauen, he is scarcely wise who notwithstanding that the
power

power and authoritie of his King or Prince is extended ouer him, yet will not obey him; But the greatest power of a Prince is apparent in this, that with his word onely he can take punishment, as well on him that is absent as present, as well of a fugitiue Traytor, as of any other malefactor, according to that;

An nescis longas Regibus esse manus.

*Each Subiect vnderstands,
That Kings haue longest hands.*

He therefore shall enioy much peace and tranquillitie, which is submissiuely obedient to his King or Prince, who thus as we haue heard, is able even by his word onely, to manifest his maiestie, power, and authoritie, when as on the other side, wicked malefactors, and vngodly transgressors, doe not a little prouoke and procure to themselues the sharpnesse of his maiesticall edict or commandement.

Let the Courtier therefore studie with all diligence and care, to know the inclination & disposition of his Prince, and to be well knowne himselfe of those which customarily are neereest about him, and so shall he vndoubtedly acquire the end of his honest and iust desires. Hee then which is thus resolved, must especially depend vpon himselfe, and his vertue, and as formerly was said, must reuerently respect his Princes speciall favorites and attendants, but must not (by any means vndiscreetly) discover or impart his actions and intentions to any. Let the Courtier therefore shun and auoid vndiscreet futilitie, and blabing loquacitie, nor must he vnlocke the closet

To get acquaintance
with the best
in the Court.

The Court of King James.

of his hearte and so discover his secrets no not vnto those whom he esteemes his most intimate freinds and familiars, vnlesse in cases of necessity, for let him be assured that the reward of secrecy is safety, which also we haue already largely dilated.

To be secret
both to him-
selfe & others.

Now therfore as the Courtier must keepe to himselfe his owne secrets; so also must he not like a barrell full of refts and clefts leake out on euery side; or like a pratling Jay, tell abroad the secrets of other men committed to his fidelity: for, such as these are deservedly termed curious and audacious bablers; And if we belecue *Plutarch*, this Idle spawne and brood of *Sycophants*, is bred from the family and tribe of idle and curious Questionists. men for the most part of ignoble and degenerate condition and such as loue to broach abroad into open view, the misery and misfortunes of other men. But do thou (kind Courtier) refraine and abstaine from this so pernicious a molestation and meerely pedanticall a vice, and bee neuer vnmindfull of that notable *Distich*, touching that once great Courtier, *Te cura, et tua, Looke to thy selfe, and thine owne office.*

Disce meo exemplo mandato munere fungi;

Et fuge sen pestem

Thine owne charge to discharge, learne by my fall;

Hate like a plague to be Pragmaticall.

Not to hate
him whom
the King will
honour.

If at any time wee see a man exalted and erected by his Prince, to great possessions and honourable renewes, let vs also attribute vnto him due honour reuerence and respect, and let vs not set him at naught as an vpstart & vnworthy.

vnworthy man, or as if he were neither renowned or noble by birth, nor adorned with learning or any excellent parts; if thou hate and dishonour such a man whom thy King will honor and dignifie, beware that thereby thou incurre not the hatred of thy Prince himselfe. But peradventure thou wilt tell me, he is a man much vnworthy the same, and his end will proue it true: put case he be so, And I deny not but sometimes it may be so; yet, all this notwithstanding, I wish thee, with that Author of most exquisite and profound iudgment I meane *Tacitus*, to vse these, and suchlike speeches; Great Prince, although thou hast elected & chosen, before other men much more worthy than hee, a man scarce knowne vnto vs & vnworthy thy Princely grace and bounty; yet I enuy not his felicity, nor hate him for his dignity, but as a fellow counselor &, as executing thy great affaires in the Common wealth I honour and reuerence him. Hereby (good Courtier who ere thou art) thou maist consider that it is not fit thou shouldest exasperate the indignation of thy Prince against thee, though he be pleased to magnifie or extoll this or that man, though vnworthy or vnlearned, and respectlesly neglect and passe by thee, peradventure a more worthy person; thinke with thy selfe that this is a rule obserued euen by *Heathen*, yea practised amongst priuate and meane men. *Qui in re sua utitur nemini iniuriam facit.* That he which vseth his owne prerogative, power and authority does iniury to no man.

Tis lawfull
for euere man
to doe what
he will with
his owne

Now if in this regard it be permitted to any priuate man to enioy his owne liberty: how much more ought it to be yeelded vnto, that a Prince may conferre his fauours vpon this or that man in such or such a mans opinion and iudgement vnworthy the same, and to passe o-

uer (if he please) other noble men esteemed and reputed more worthy than the other. Yet not withstanding I am of opinion that the excellent or graue counsellor is not to be blamed , but doth very wisely & aduisedly which sollicites & incites his Prince to promote & preferre good and honest men , men that are louers of learning and virtue, and profitably exercised about the benefit and good of their country and common wealth. vndoubtedly a good and Godly Prince , cannot but highly approue and allow of without suspect of error or impudence, the honest exhortations of so wise a Councellor.

A good obser-
uation to
Princes.

Simulation &
Diffimulatio.

A Prince may do well to thinke vpon that of *Antiochus*, who twice was the Leader and commander, of an Armie against the *Persians* ; who as in a hunt hee was chasing a deere and happening into a homely cottage of a poore countryman , did there learne ; *Reges & Principes raro verum audire, That Kinges and Princes doe seldome heare the truth.* Therefore a wise King should not lesse estimate and valew his Courtiers, which are prudent pious and louers of truth, than those which only practise and accommethemselues to tickle his eares, with smoothing and soothing speeches, not withstanding we must know this for a truth, that although truly honest and religious men know not how to lye; yet liuing in the Court , they are forced sometimes against their will, euen in the bosome of the Court , to vtter many euils yea false and fained opinions and rules much saouring of Simulation : yea Princes themselues (witnesse *Tiberius*) doe loue and allow of diffimulation, which oftentimes for one cause or other cannot almost by any meanes be wanting in a Court. What say you to *Dauid*, who being both a King and a Prophet, yet he also made vse of diffimulation, neither.

ther is that of the Emperour *Sigismund* unknowne, who was wont to say, *Qui nescit dissimulare, nescit imperare.* He that knowes not how to dissemble, knowes not how to rule and governe. All this notwithstanding (if thou be wise) take the counsell of the *Philosopher*, *Nec dissimula, nec simula.* Neither counterfeite or dissemble, nor simulate or speake untruly ; Let not the ill custome of more euill men seduce or induce thee to be as euill or worse than themselves. And that thou maist not be intangled in this snare, nor shackled in these gyues, reiect and despise foule, and filthie Lucre, and let not the accursed hunger of gold and gaine at any time too much please thy palate, or delight thine appetite. For, he which is, and will be of this mind, shall neuer be able to keepe his conscience unclogged, his tongue cleane from vntruths, his hands pure from bribes, or his heart vndefiled with filthie and impious imaginations.

To hate filthy
Lucre.

Againe, let the Courtier learne to be his moneys maister, and commander, not his moneys minister to bee commanded by it. Yea let him learne of the Comickall Poet, *Pecuniam in loco negligere interdum lucrum esse maximum.* That sometimes the forbearance of money is especiall great gaine. Let him also incessantly obserue this rule and direction, so long as he relides and remaines in the court, that as much as in him lies, and so farre forth as he may with a safe conscience, keeping his honour and reputation vnspotted, and vntainted ; that he I say so farre forth as time serues, and occasion administers various and diuers conditions and alterations, doe iudiciously and circumspectly make vse hereof ; If his Prince and the afayres at Court be cheerfull and merry, let him also bee merry and ioyfull, but if they be sad and sorrowfull, let

To obserue
the time and
place.

him in like manner be the same, tis not almost to be expressed and vttered in words, what prosperous and fortunate successe, many Courtiers haue obtained by this one especiall obseruation. But aboue all things let him be most mindfull and carefull herein, that whensoever he is to dispatch any waighty or important affaires, in forraine Nations, he accommodate himselfe to the customes and manners of the same places, so long as he there remaines. I cannot compendiously comprize or epitomize the large discourse and dilatation, which this part of Prudence, this excellent Decorum, and most gracefull behauiour might iustly exact and require of me; excellently therefore sayd he;

*Si fueris Roma, Romano uiuito more,
Si fueris alibi, uiuito sicut ibi.*

*When th'art at Rome, put on a Romanes face,
Liue as they liue, whersere thou come in place.*

But here kind Courtier, thou must vnderstand, that this admonition concernes especially the lawes and institutions of those *Kingdomes* and *Countries*, wherein we most properly liue; O how ingenuous is that man which vnderstands this aright! O how prudent is he which is duely circumspect therein!

**How to carry
himselfe in his
prosperitie.**

Moreouer, the free borne Courtier, that is, he which either by his owne power and industrie, or by some especiall and singular grace & fauour of his Prince hath floated aloft, & ascended vnto some indifferent height of honour, let him not beare himselfe too hautily and loftily towards his superiours, too arrogantly with his inferiours,

ours, nor too malepert and vncourteously amongst his equals. I haue alreadie incited and inuited thee to humilitie and modestie, therefore I omit to insist farther thereon, one onely word by the way, let me adde thereunto, namely, that if humilitie be linkt and knit together with authoritie, it makes it exceeding acceptable, yea, and to be had in wonderfull admiration; *Melius est ut tibi dicatur, ascende huc, quam ut humilieris coram Principe*; It is farre better, and much more credit (as that most prudent King Solamon admonisheth) that it be sayd to thee, come vp hither, than to be deiected and set lower in the presence of thy Prince. Finally, take and make vse of that of the wise Philosopher, whereof he very excellently aduiseeth thee. *In secundis nemo confidat, in aduersis nemo deficiat, alternæ sunt vices rerum.* Let no man be presumptuous in prosperity, nor desperate in aduersitie, for various are the vicissitudes of all things.

Let this then I say, make the Courtier circumspectly wise, that if at any time it so fall out, that he perceiue his Princes fauours to be turned into frownes, and that the enuie of his enemy begins to take growth against him, let him then with all conuenient maturitie desire an honest dismission, to depart from the Court, and of himselfe to lay aside his Courtly dignities, rather than to expect when he shall be by others enuiously eiected. The rule is this. *Praestat praeuenire quam praeueniri.* It is farre better to prevent, than to be preuented. Which whensoever occasion is offered, to prouide for thine honour and reputation, I wish thee to make good vse of. But since there is nothing in the Court of Princes more perillous, or pernicious to Noble Peeres, and great Statesmen, than are backbiters and slaunderers. And the assistants and suggesters vnto
P slaunder,

To prouide
for his owne
well-fare in
due time.

flaunders, are ignorance, iealousie, hatred, traps, and trecherie. Therefore tis not amisse euen for the Priace himselfe in this respect, to be very aduisedly carefull and circumspect, that such worthy men and wise Counsellours, men I say of most worthie merit & desert, of their Prince and common Wealth, may not by such base and ignominious men, of whom we haue formerly made mention, be so iniuriously defamed, abused, and euen Butchered. A Prince therefore should by all meanes endeouour, least by listning to backbiters, the person accused being vicerly prohibited to make answer for himselfe, he be not inquisitive about the controuersy, nor giue sentence against him, vntill he haue first iudiciously and impartially heard the other partie also speake for himselfe.

An ambitious
Courtier.

Reason of
a Courtier
to rise to
honour.

Of marriage.

Not to vse in-
direct courses
to rise to
honour.

Now an ambitious Courtier is he, who vnder pretence of amplifying and enlarging the royalties and dignities of his Prince, in all his actions followes the line of his owne will, displaceth his auncient, honest, and approued *Colleagues*, or fellow officers, substituting, and suborning others, whom he pleaseth in their places.

If any thing be by the Prince mentioned, or proffered to the Courtier, as touching Matrimony, he shall doe very vnwisely, if he refuse to be directed therein by him. But let him rather so farre incline himselfe, that he make no contract or agreement, without the good liking, consent, and pleasure of his Prince; What good, and how great profit may hence arise vnto him, no wise man but may well perceiue, and vnderstand.

Let the Courtier also contemne and scorne those honours, which he cannot attaine vnto, without the perpetrating of grosse impietie; for, as *Violentum nihil diuturnum*, *Nothing violent is permanent*: So questionlesse, whatsoeuer

foeper is gotten by wilinessse and wickednesse, can never be fortunate or durable. Obserue good Courtier, what is preposterously repugnant to reason, what is wicked, what vniust, and hate the same. And whither in time of Peace or War, thou enterprise any thing, accommodate thy wit, thy will, thy power, and policie to the full performance, and diligent dispatch thereof.

And since the affayres of great men are very vnstable, anxious, & variable, trust therefore rather to thine owne power and vertue, than to any others. Let not that moue or molest thee, which no wise man wonders at, that in the Court sometimes illiterate Idiots proue great men. Truly it oftentimes comes to passe, that such as these do for a season, enjoy the fauor & friendship of their Prince, and doe fondly perswade themselves, that they may freely without controulment or correction say, or doe any thing, what ere they please, but alas, they quickly come downe, and so doe all those that are not ruled by vertue and reason, but by their owne vile and vitious affections, administring to themselves occasion of their owne destruction, and running headlong into the pit they had prepared for others. Consider these things (kind *Courtier*) I aduise thee, and when thou seest such a one plac't and grac't aboue thee, though thou doe not approue it, yet doe not resist, but beare it contentedly. And in the *interim*, be vigilant and prouident, that base fellowes make thee not as bad as themselves.

Be alwaies in all things very cautelous and circumspect when thou art to deale with thy Prince, but especially if thou be wealthy and rich, least afterward thou be forc't to say, & to say too truly, my village goods & good fortune, wherein I once inebriated my selfe haue now vn-

A caution for
rich Courtiers.

The Court of King James.

done mee. This assuredly happens to many men, especially to Courtiers couetous and desirous of domination ouer others, which makes them estimate and valew honour, shame, truth, body, soule, and all, but base and beggerly to a kingdome. But these I say are most worthy to be detested and hated of Princes, and euen to be thrust out by th'head and shoulders, and viterly banisht the Court.

Furthermore, let the Courtier so modestly, wisely, & aduisedly, behaue himselfe that as neere as may be, he be able to approue and iustifie his actions and imploiments to his Prince; nor let him vndertake any thing appertaining to the Court wherein he liues, his Prince not being acquainted there with; so shall he repell and beate backe the deadly darts of enuie, which otherwise vpon light and slight occasions, may be either from his Prince or others leueld and shot at him.

To take heed
whom wee
prouoke to
anger and in-
dignation.

Let the Courtier also take heed, that he wrong not such a man whose brethren or kindred, may iustly be feared will be furious and fatall reuengers thereof. He that is injured writes his wrong in marble not in dust. resist not therefore but beare with patience that which cannot by any meanes be altered, be perswaded that he which yeilds to time, serues and obeyes honesty, and that they doe excellently beare their misfortunes, which wisely couer and conceale them. Magnifie not thy selfe, against those which can suppress and pull thee downe, and strue not to stand vpright, there where thou art constrained to fall downe flat. This one thing remaines, that thou hurt no man, but if thou thy selfe be hurt or molested with petty iniuries, tis farre better contentedly to endure them, than with any the least danger to indeauoure to repell them.

Againe,

Againe, let the honest and religious Courtier who is of equallity in power and authority, indeauour by all meanes to establish vnity and concord, and let him vtterly reiect and cast away all iarres, grudges and seedes of dissention, which are indeede more pernicious than the tooth of a fierce dogg, or the sting of a poysonous Serpent. Let him also which attempteth or enterpriseth any thing, discretely and prudently, recogitate yea and premeditate the same, that so his imployments (a meane being euer obserued) may gaine and obtaine a happy and hoped issue or conclusion; for we shall seldome see a prosperous euent of those thing, which are in confidently and precipitately attempted: wherefore let him againe, and againe, cast in mind with what counsell with what conclusion any thing is to be done, is to be left vndone.

Seeing that Courtiers set counsell at saile and sell their Princes secrets, it were very materiall that he would take a speciall care that nothing at Court might be vendible, and that thereby hee open not a gap to ambition and corruption.

An admonition
to Princes.

Moreouer let the Courtier be very carefull that hee swell not in heart nor ouerhighly lift vp his head, because peradventure he hath abundantly receiued, much honour and dignity, from the hands of his benigne and bountifull Prince, for it may so come to passe, that all those dignities and preferments, which through the whole course of thy life thou hast acquired, thou maist in a moment of time, through thine ill vsage and abuse soone loose them, and be vtterly bereaued of them, and what then; thou shalt be thereby the only occasioner, of thine owne vnrecoverable detriment and damage, and

Note this

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give thine enemies if thou have any (as that's not to be doubted) a iust cause to laugh thee to scorne. The controullers of a Court and Tutors of young Princes, must conuie and winke at some matters, in that their minority & tender age, especially if no man be damnified or hurt therby, that in matters of higher import and greater consequence, they may the better rule and rectifie them.

To traine vp
and bring vp
Horses.

Furthermore because the necessity of a mans Country, the greatnesse of renowme, and abundance of riches doe all require that a courtier should be very forwardly inclined to bring vp horses, and by how much the more nobely, and generously minded a man is; so much the more willingly doth he spare no cost, vpon a beast of a stout stomacke, tractable to be trained vp to warre, and fit for the defence of his person. Therefore I say the Courtier should not be pinching & sparing, but most forward & ready, in the buying & bringing vp of such a Beast, especially if he perceiue his Prince to be delighted with the view & exercise of the most generous stoutest and stateliest Horses. What needes many words? he must not only traine vp horses, but himselfe oftentimes backe them & exercise his body to riding. For assuredly that of *Crisaneas* in *Xenophons* fourth *Pedia* is very remarkable and worthy obseruation, who so highly commended the cunning and skilfullnesse of riding of horses, that he thought assuredly he could fly like a bird, had he bin a good horse man; and certainly this Horse-riding is a warrelike exercise and most befitting a Prince or Noble Peere.

of the excel-
lency of ri-
ding Horses.

To this purpose also we read in *Plutarch*, that *Iulius Caesar* was so exquisite and skilfull a rider, even from his childhood, that turning both his hands behind him to his

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III

his backe, he would oftentimes vse to put his Horse to the most furious & swiftest Carreers that possibly might be.

If againe, thy Prince take especiall delight in hunting, doe thou also (kind Courtier) highly allow of the same, and let neither labour, cold, no nor the loue of thy wife at home withhold thee from it. Heare what *Cicero* sayes to this purpose, *Tuse: Quest. 2. Consuetudinis vis magna est, pernoctant venatores in niue, in Montibus se vri patiuntur.* Great (saith he) is the power of Custome or exercise, it inureth Hunters to watch all night in the Snow, and to scorch and burne themselves by day in the Sunne, on the hie Mountaines. And no maruaile, for, Hunting is an exercise, as pleasant, as profitable, and commendable.

The prayse of
Hunting.

The *Spartans* in times past vsed to instruct their youth therein. And it was an auncient custome and practice amongst the *Romanes*, to exercise their young men, not onely to handle their weapons, to ride horses, and such like, but euen to hunting and running of Races, to exercise the agilitie, and the nimblenesse of their bodies: For this laborious kinde of exercise, puts vigor into the tender minds of young men, it corroborates their strength, accustomes them to courage and fortitude, increaseth the powers and faculties both of the bodie and minde, yea, and it especially causeth nimblenesse and patience to endure many brunts and difficult exigents.

This is the exercise which very much preserues the health of the bodie, and amongst Noble and renowned Princes, begets much honour and reputation, & this doth that most acute and ingenuous *Poet*, in his Epistles plainly ratifie.

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Romanis solenne viris opus, utile fama vitæ & Membris.

*Amongst the Romanes Hunting was a game,
For pleasure, health, and mirth of noble fame.*

Since therefore not onely in auncient times, but even in these our dayes, most potent, and magnificent *Kings* and *Princes* haue euen from their child-hood most deliriously and with wonderfull commendation vsed and delighted in this noble exercise; those Courtiers doe not misse the marke, which indeuour to imitate their Prince in so famous and worthy a recreation, and with all diligence vse it, and take especiall delight in it. Neither may I wrong this so excellent an exercise, as with silence to passe ouer the notable effects thereof, namely, that the Prince, or any other honourable Courtier, hauing his mind and thoughts busied, nay, euen ouerwhelmed with the various waues of cares, & distracting encumbrances, may euen in the midst of these ouerflowing floods of trouble and molestation, relaxate and recreate himselfe with hunting. For, who is so Stoick or stone-like, as that in the very pursuit, and chace of the Deere, Yea, and in the striking and piercing thereof, may not with great boldnesse and alacritie, with the *Lixicke Poet* say;

*Quis non malarum, quas amor curas habet,
Hæc inter obliuiscitur?*

*What's he whom lones or labours-cares so fright,
As, once to mind them, in so much delight?*

Nay, to whom I pray you is it not a remedie against all
his

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his grinding and deuouring troubles, if with *Ascanius*;

————— *Medijs nunc vallibus acri*

Gaudet equo, iamq; hos cursu, iam praterit illos,

Spumantemq; dari, pecora intermertia, votis

Optat Aprū, aut fulvum descendere monte Leonem.

Amidst the pleasant shadey Vales and Dales,

He be well mounted on a stately Steed,

Out-runs the best which in the Race preuailes,

Or with his blade makes foaming Boares to bleed;

Or from the Mountaines meets a Lyon strong,

Whom with his Sword he vowes to lay along.

This then is the summe of all we haue sayd hereof, namely, that the auncient *Romanes* had hunting in especiall vse and exercise, as a certaine *πρὸλογος*, *Praludium*, or Introduction vnto Martiall Prowesse. Touching which matter he that desires to know more, let him read *Cicero. lib. 2. De natura Deorum*, toward the latter end thereof. There shall the Courtier finde such things as are not by any meanes to be condemned or contemned by any wise or discreet Courtier, especially when he shall perceiue that his Prince is so highly delighted with so noble and maiesticall a pastime, which as was aforesayd, doth wonderfully augment and increase the strength, and manly vigour of the bodie and minde; Wherefore *Salust* is not worth the listning vnto in this regard, who though otherwise a most renowned, flourishing, and politicke Author; and relator of the affayres of *Rome*, yet seemes to liken *Hunting*, to Countrie husbandrie, and other seruile exercises.

Q

Concerning

Of travelling
into forraine
Nations.

Concerning trauaile into other Kingdomes or Nations, I say thus much, that it is very vsfull and necessary for a Courtier, for the time to come; the reason is both waightie and iust: For, first by this meanes, he vnderstanding the customes and conditions of other Nations, by experimentall knowledge and much vse, he growes more cautelous and circumspect ouer himselfe, he thereby also is instructed in the knowledge of tongues, and shall behold (as it were) the mirrour or looking glasse of all mortall men, and both discerne and learne many most important and profitable matters, out of the strange varietie of Nations, and their manners and conditions. I doubt not, but there are many of a cleane contrary opinion, who certainly in mine opinion are not in this case to be credited, for if we doe compare one thing with another, what excellent knowledge and experience shall he possesse, both of affayres, customes, and tongues, beyond him which neuer saw any others, than such as himselfe, nor ere lookt farther than his Fathers cottage, or into his owne Parish Church; Trauaile therefore cannot questionlesse but be very profitable and necessary for a Courtier, yea, for any generous or ingenuously educated gentleman whatsoeuer, especially if it be ordered and vnder-taken, not onely for priuate pleasure and delight, but for a publike profit and vtilitie.

The prudent Courtier to whom this wholsome counsell may be effectuell, & who can be with *Vlysses*, *πολύτροπος*, a *Proteus*, to temporize or frame himselfe to all times, manners, and conditions, may contemplate, search out, and learne the conditions, or manners of men, and the scituation of many Townes and Citties, that is, he may perfectly vnderstand, and truly know, how to trauaile
with

with fruitfull commoditie. Now then that Courtier which is fraught and furnisht with such experience, I thinke cannot easily disrobe himselfe of that due, true, and auncient obseruance, whose grace and excellent comelineffe euer takes place, least by negligent remissenesse, a way be opened and made readie to others, euen vpstarts, to ascend the steps to dignitie and honour before him: Out of this ware-house, or rather sweet streaming spring, the Courtier may both exhaust, and learne to thwart and crosse the counsels of his craftie enemy, and to retort the Darts and Arrows which were directed against him, into the face of their enuious Archer.

This caution is in this place very pertinent and vsefull, because that notwithstanding thou maist perceiue and see into the crafts and subtilties of thine aduersaries in Court, yet it is not conuenient alwayes to disclose or discouer them, but farre better wisely to dissemble, couer and conceale them vnto some fitter time, which occasion may happily administer vnto thee.

Now also (kind Courtier) touching wanton, wandering, and vnlawfull loue, receiue some admonitions, but as brieft as may be. Auoid it, I say (kind Courtier) by all meanes auoid it, wouldst thou know the reason, one is not sufficient, Ile giue thee more. First, thy fame is thereby confounded, thy riches or substance is thereby (as with a sponge) suckt vp and drawne dry, thy reputation, name, and shame is left to the pleasure, fancie, and will of a woman, and the yigour, vertue, and worthinesse of wit is vterly lost. Prettilly saith *Plautus* to this purpose, *Vbi sum, ibi non sum: vbi non sum, ibi est animus, cum amant is anima fit in re amata.* Where I am, I am not: where I am not, yet there my mind remaines, when the Louers mind is on the thing

Of lasciuious
or wanton
Loue.

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thing beloued. Heare I pray thee good Courtier, and beleeue this one thing, he was no vaine, idle, or adle headed fellow, neither did he sing a meere fiction, or fained tale, who ere he was that left these verses in writing;

*Quicumq; ille fuit puerum qui finxit Amorem,
Nonne putas miras hunc habuisse manus,
Is primum vidit sine sensu viuere amantes,
Et leuibus curis multa perire bona.*

Whose Fiction sere it was that loues a lad,
O, what strange hands I pray, doo'st thinke he had?
For, first he sees how Louers sencelesse liue,
And how slight griefes, him from much good doe drive.

This is certainly most true, and therefore if thou desire a salue for this sore, and to see or to seeke an end of lewd Loue, take and make vse of this counsell.

Cedit amor rebus, res age tutus eris.

*Flie idlenesse and Cupid hath no might,
Vse exercise, and hee'le be put to flight.*

To hate Idleness.

Avoid idlenesse therefore, which thou maist easily doe, since actions of honest and laudable employments can neuer be wanting in a Court; if any man misdeeme or censure the wort of thee, let it be thy care to depell and put from thee his sinister suspicion, and to conuince the care and feare wherein thou wast, the most artificiall meanes hereof is vsing all affabilitie in speech, flickering enticements, and presenting honourable gifts. For, he
which

which will overcome his enemies, with least detriment or danger, and most assurance of safetie, must with many benefits, faire promises, and such like artillery, assault and vanquish him. Neither is this counsell causel lesse; for, vnder correction be it spoken, All Courtiers are eyther by nature so formed, or by education so addicted, that they hold it a speciall poynt of wisdom, or policie at least to couer and coullour their hatred with false, fained, and faire concealments, and thereby doe oftentimes put forth and proffer their hand, to thole whom in their heart they hate, and giue them the most smooth and glauering termes they can deuise, without any true or sincere intention. I may easily confirme what I here affirme, by a most probable and obseruable example. That triple headed *Cerberus*, of inhumaine Tyranny, *Caligula*, *Claudius*, and *Nero*, hauing destroyed many famous and most vertuous men; whose crueltie and Butcherie a certaine auncient, and graue Courtier hauing wisely and very subtilly auoided and escaped, and it being demanded by what meanes he amongst so many escaped such and so many ineuirable dangers, and traps of their tyranny, his answer was, by often enduring iniuries, and by shewing himselfe most thankfull, though he had small cause for the same. Let the Courtier by all means follow his footsteps, & though he liue not in the Court of any tyrannicall King, yet though he reside and abide in the Court of a most courteous and iust Prince, let him either so fit and prepare himselfe, as that he may be alwayes readie to swallow downe, and digest many, yea, any molestations and discontentes, or else let him without delay depart from the Court, as most vnfit to liue therein. The reason questionlesse why many Courtiers doe make no progresse in their proceedings,

Note this.

Not to be opposite to his Prince.

Slanderous accusations.

proceedings, hath no other originall than because their hopes are dubiously & diuersly distracted, and vnsettled in that they cleave not firmly to some *Patron* or Protector of them, and their fortunes. But be thou (kind Courtier) prudent and abstinent, as also most confident that vertue is most valiant and inuincible being vnited to a strong adherent. And doubtlesse tis farre better, to combine and conioyne himselfe, with some Primate or chiefe *Peere* as his Patrone and to follow him, then to be a follower of many and yet firmly affected of none, certainly as he is no where which is euery where, so questionlesse, he that serues & seeks after many, shall not soundly or sincerely finde any; for that which is diuerse and seperate cannot chuse but be feeble and very desperate. Let the Courtier neuer be obuius or opposite to the pleasures of his Prince, so they be honest and warrantable, for otherwise he may quickly fall from the fauour and affection of his Prince, & in vaine does a man strue against the streame. And certainly a man must sometimes yeild & submit to time, place, and the person, of friends: yea, he that liues with his Superiors had not need to contend and strue but to winke & conuiue at many matters and rather sometimes to loose his owne right, than with lost labour, or rather eminent danger to contest or contend with his Prince or superior. And yet as I haue formerly said, this is to be considered with this *Prouiso* that it be so farre forth, as he may with a safe conscience, excuse himselfe and the renowne of his Prince. Furthermore some other impious and ignominious Courtiers, haue a tricke to try their fortunes, and to hunt after the fauour and affection of their Prince by being most inquisitiue to search, and finde out, those with whom

whom they vnderstand the Prince is offended, that they may most maliciously and perniciously, accuse them to their Prince with vniust accusations, infamous lyes, and slanderous imputations; examples heereof are extant both auncient and moderne in *Germany, France, Spaine,* and els where, but that which was most conspicuous and sensible to *Seneca* is most memorable.

If in the Court, the Prince haue 2. 3. or more in suspence for such and such matters of ill demeanor, let such then as will shew themselves wise, intermit and leaue off frequent conference & much priuate talke or whispering amongst themselves; which if they doe not they may chance to ad fuell to the fier, or put flax into the flame; & farre better it is to cease & allwage, then to foster and increase the ielousie and suspicion of the Prince; for, since as hath formerly bin toucht, the suspicious man is most commonly deceiued; why may not a Prince also erre and be deceiued, in his suspicious imagination; which his error I could wish that thou (kind Courtier) wouldest be the cause to discouer, vnlesse by thy wisdom and vp-right dealings, thou canst openly and boldly annihilate the impulsue or primary cause thereof.

Let the Courtier addict himselfe vnto, and decke himselfe with vrbanity and most ciuill demenour, and be furnished with merry pleasant and witty conceits in his conference or talke, but let him by all meanes auoid both in iest and in earnest, all quippicall taunts and satiricall biting tearmes. For, hee which indeauours and desires to purchase and procure the beneuolent respect of others by rudenesse rusticity and barbaritie of speech, doth rather discouer his owne simplicity, than any smooth or facile humanity, but that which is neatly and trimly contriued,

To bee of ciuill and courteous behauiour.

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Of iesting &
merry spee-
ches.

tried, being indeede the fruite of a witty inuention doth most delight and recreate the hearers, and is more soundly and sooner approued of by thy iudgement of the most indifferent, wherefore let thy merry iests and witty speeches be gracefull and honest, not bitter or biting scoffs not deliuering the bare truth of things, which indeede were an occasion to bite to the quicke, the party touched therein. Let the Courtier also put farre from him all Clownishnesse which in iesting and merriment shewes but a dull wit and slownesse, yea is very vsauory and meerely foolishnesse. Let him no lesse set packing all *Scurrility* or saucy and malapert derision, which mirth is very shamefull and vnseemely. Finally let him hate as a capitall enemy, vnciuill snapishnesse, which also in merriment is no better then dogged snarling, and virulent or enuious biting.

Of Courtiers
committed to
Hould:

The faults and offences of imprisoned, m incarcerated Courtiers are not to be extenuated by any others in the Court, but are to be buried at least, in the depth of silence, & not mentioned at all by them. Neither yet must they priuily whisper, or avouch openly, that such men are blamelesse and innocent, whom for enuy hatred and displeasure, they apparently perceiue to be imprisoned: For certainly if it be our humane condition to erre, and to be apt to slip by naturall infirmitie, euen the Prince himselte being violently carried away with a certain precipitate heedlesnesse, and heat of spirit, may in some one case or other commit an error, yet notwithstanding he is not bound to giue an accompt thereof to any priuate or particular Courtier whatsoever. Let not the Courtier therefore rashly, and inconsiderately miscensure, or disallow what his Prince may be pleased to like of & allow.

Let

Let him not excuse or account such a man as guiltlesse, whom his Prince doth accuse and condemne as guiltie of some notorious or publike offence ; Princes haue their secrets, which who so ere dares or desires to peepe or pry into shall hardly be free from danger, and giue most palpable and apparant signes of his grosse imprudence. In this case therefore let the Courtier be very cautelous & circumspect, that he diue not too deepe into this dangerous gulfe, but that he keepe neerer the shore, and that he wisely conceale much more than he shall dare to reueale, and that he depresse and keepe in what he should not expresse ; yea, let this be the period of all, that silence is a safe & sure reward to him which imbraceth the same.

Though peraduenture the Courtier may perceiue, that he is vilipended, and not much respected or regarded of his Prince, yet let him very aduisedly take heed, that he expresse not the least semblance or appearance of indignation or discontent against him, but let him euery where carry himselfe with all signes of obsequious obseruance. He may freely thinke whatsoeuer he pleaseth, for (as our English Prouerbe sayes) *thought is free* ; but let him take heed that he speake not openly, what he hath in his heart conceiued priuily.

A wise caution.

In matters also of pietie and Religion, the Courtier shall doe exceeding wisely, if he superficially meddle not with too nice inquisition after vnprofitable and vnnecessary things, as about the innouation or alteration of *Phrases* in the sacred *Scriptures*, yea, and let him endeuour to preuent all such like actions, that hee may shew hee approues not the leuitie and inconstancie of such vaine and fleeting fellowes, by answering and subscribing to their conditions, and thereby shew himselfe a companion and

Not to trouble himselfe about matters of Religion.

R

copartner

copartner in their vnbeseeeming curiositie. I would not (good Courtier) that thou shouldst be too strictly bound with this indissoluble bond of Religion, from which thou maist easily vntie and vnlose thy selfe, without the prop and protection of others thy teachers and instructors. And that this admonition is not friuolous or fruitlesse, the vnhappie times of our Forefathers, yea, and this present and most turbulent time in the *Low-Countries*, doth most truly testifie.

Of Chaplains
in the Court.

They must be
Peace-makers

If any discord and dissensions happen in the Court, let the courtly *Chaplain* be very sedulous to appease and qualifie the same; to reconcile them as brethren, to admonish them as men, to reprehend and reduce them as wanderers, and going astray, and with the sauory and wholesome sweetnesse of courtesie and gentlenesse to dissolue and bring to nought the arguments of the opposites, not to increase wrath, but to make peace and appease wrath, not to foster faction amongst the contentious, but to lull it asleepe, yea, into a dead sleepe, that it may not be easily awakned againe. Finally, not to plant the yong sprigs, or to sow the seeds of litigious discord, & grudging betweene them, but with the sickle & sword of Gods word, to supplant and eradicate the same. Certainly such an Ecclesiasticall Courtier will hereby apparently approue indeed, that he is the Disciple of that great Doctour, that he followes the footsteps, and treads the pathes of that fruitfull *Pastor*, which once sayd, *Peace (not Discord) be vnto you*. Wherefore as that Prince of the Celestiall Palace did especially loue *Peace*, and liue in *Peace*; let vs also in this vale and dale of teares, in this mansion of misery and mortalitie, do the same and be the same. In the occupation and possession of Kingdomes
and

and Prouinces, it is no small aduantage for a Souldier to make vse of a well spoken Prelate, or Preacher of the Court, for if he be one that is excellently *Rhetoricall*, and subtile of speech and arguing, he shall assuredly doe much more good thereby than a Souldier by his weapons in warre. The actions of those most factious *Iesuites* in the siege at *Paris*, and obtaining and taking in of the Kingdome of *Bohemia*, by *George Podibradins* ratifies and confirms the truth hereof, who for all his faire and smooth tales had neuer attained or enioyd the end of his desires, if he had not vs'd the vaile and vizard of *Religion*, & made *Roikranus* the Priest his spokesman in the businesse. Frequent examples also may we finde in other Kingdomes, and Nations, which here I willingly let passe, but this counsell although indeed it may peradventure take effect, yet for all that if any should demand of me whither such a proiect were to be practised, or prayse worthy, my answer should be, that such counsell is not alwayes to be administred to a Prince, by a pious, religious, and honest Courtier.

A politicke
note.

This question also hath beene vrged by some prudent Courtiers, namely, whither a Courtier furnished with excellent naturall parts be to be preferred before him which is adorned with Arts and Sciences, without the former. Truly, to speake with *Hippocrates*, *Illud optimum quod à natura*; That is best, which is establisht and perfected by Nature. Nature alwayes workes more perfectly; and as another sayes by a certaine imbred and secret Law, is able to take reuenge. These things surely we must needs say, and hold for truth. And yet we doe not vtterly repudiate that Axiome, as a thing of no import or consequence, *Ars certior dux est*; Art is a more sure and certaine Guide.

Art and Na-
ture.

Of giuing o-
ner to follow
the Court.

The Courtier which hath spent the flourishing spring time, and Summer of his Age in the Court, and which also by the gracious aspect and respect of his Prince, hath atcheiued much honour, wealth, and dignitie, must not for light and slight occasions relinquish the Court, but if so be that the times proue dangerous, if his trauailes and paine, be ouer-great and grieuous; Finally, if sicknesse or such like, doe iustly moue and admonish him to another kind of life, let him honestly & discreetly desire a dismissal from the Court, rather than to change the continued course of his life, with a too suddaine or scarce honest and seasonable alteration.

Of entering in-
to familiarity.

Of Friends.

Let the wise Courtier industriously and diligently consider in mind, whom and what a one he is whom he entertaines in to intimate societie and familiaritie, yea, into his administration and seruice. Touching thy Friend (kind Courtier) this is my aduice, that thou be not ouer-hastie in making choice of him, and whom thou hast chosen doe not rashly put from thee. Now herein there is need of sound iudgement, and curious choice, for if we will credit the Comedian, *Pauci ex multis amici sunt homini qui certi sient*, There are but a few friends amongst many, that are truly faithfull to their Friend. Finally, let that friend be neere and deere vnto thee, whom vertue and paritie of honest qualities and conditions, hath conglutinated and knit vnto thee.

Of seruants or
attendants.

Now also concerning thy Seruant, thou must sedulously take heed, and seriously thinke vpon that prouerbe as true as auncient, *Quot seruos habemus totidem habemus hostes*, Looke how many seruants we haue, so many enemies we haue. Let no man therefore too farre trust his Seruant, nor be so conceited, that he can heartily loue thee,
which

which serues thee more for feare then affection; And what man is he which is ignorant and knowes not, that there are and haue bin many men, who instead of a faithfull freend and seruant, haue found a faithlesse and mercenary hired witness against them, yea a traitor vnto them? wherefore the wise Courtier had need to bestow no little care and paines taking heerein. But let him especially take heed, that if at a feast or banquet or else where hee intend to speake somewhat more freely then ordinary of any matter whatsoever, let him as neere as possibly may be, exclude his seruants from the hearing thereof; For, how many discommodities & inconueniences those Courtiers haue incurred, which haue heerein been remisse and carelesse, is I am sure, so sure and certainly knowne, as that there needes not any proofes thereof by superfluous or needlesse relations.

To take heed
of seruants in
matters of se-
crecy.

Those Courtiers by how much the more potent and powerfull they are in regard of their Princes fauour, and affection toward them, are for the most part so much the more hated and contemned of others, vnlesse they haue fortified that fauour and affection, with singular kindnesse and affabilitie in themselves. Certainly if any remedie may be found against this mallady, or if their be any liquidity or moysture, which can extinguish or at least diminish this furious flame of enuie; it is the sweet iuyce of gentlenesse & courtesie. Memorable & remarkable is that which *Alphonfus*, that most renowned King of *Ar-*
ragon was wont to say: *Canibus frendentibus proijciendum esse frustum panis.* Thou must cast a peece of bread to a snarling dogg, insinuating and signifying that wrathfull outrageous and enuious people, must be pleased and appeased by smooth humanity, and that they cannot by any

Marke this
good Cour-
tuer.

The Court of King James.

meanes be pacified, with bitternesse and rough dealing (kinde Courtier) I desire thee therefore to obserue and to follow the tract, and trace of that most noble King.

Princes newly established, haue for the most part litigious seruants, and contentious officers: and commonly they vse to contend and seperate themselves into diuerse factions for chiefe place and priority in their contentions: In this regard, I aduise and counsell the Courtier, that he take heed of those, who for their owne aduantage and profit like *Aesops* base and turne-coat Batts, doe leane sometime to this faction sometimes to that. But concerning neutrallity we haue already deliuered our opinion.

How to continue and encrease a Princes fauour begun.

Although the Prince may in his owne peculiar loue and affection, haue made choice of the Courtier, yet let him, all this notwithstanding, indeuour to procure vnto himselfe an honest and faithfull propitious *Patron*, who may still kindle and increase the fier of his Princes affection, to his farther felicity, fauour, and welfare: now in the interim let the Courtier little or nothing regard how hee be estimated, or accounted of by others, especially the vulgar sort, so that his Prince, by whom he may be promoued, and aduanced to dignitie and honour, doe approue and duely praise his fidelitie, painfullnesse and industrie. excellent and very considerable is that which is recorded of *Steuens* King of *Polonia*, of whom it is reported that he should say, to *Castellanus* at that time his high Chancellor, standing by him according to the fashion and custome of his ancestors, *Faciam vt breui possis sedere, I will make thee shortly sit downe by mee.* Esteeme as nothing therefore (kinde Courtier) others that would seeme to pull thee downe, so long as thy Prince intends

to

to promote and preferre thee; feare not I say, if (maugre all the malice of any others) thy Prince be pleased to set thee downe by him, who lately didst but stand, attending on him.

Concerning vestures and apparell, I aduise thee (kinde Courtier) let it not be thy least care, for it may easily be that either by excesse or defect therein, may be ingendred and occasioned either thy prayse or disprayse, obserue this also, that thou follow such a habit, apparell, consultations, and actions, as may bring credit and commendation to thee, and breed enuie in thine emulators.

Of apparell.

This also is the true nature and propertie of *Court-lyers*, that when they once begin, first a flying and vnfaithfull rumour is spread abroad, which by flying farther, like a snow-ball rowld in the snow, growes bigger and bigger, then some others, not of the meanest but highest ranke and order, affirme and auouch it, which thereupon is divulged, promulgated, and made common in the mouths of all men, and by this meanes, doe blabbing and lying *Courtiers* beguile & delude the credulous common people. This vndoubtedly is euident enough, and more than sufficiently apparent to all, which we might by most expresse and faithfull examples more liuely illustrate, but that examples of this kind are alwayes most odious.

A forger of lies in the Court.

Wherefore I will now goe forward, and here I also aduise the Courtier, that it is not sufficient, that he be voyd of all vices, and free from foule enormities, and grosse deformities, vnlesse he be adorned & beautified with those vertues, whereby dignitie, grace, and authoritie, may be purchased. Let him not therefore be carelesse of his fame & good name, not conuerous of other mens goods, but honestly sparing and thrifric of what is his owne, and

What one a Courtier should be.

Of his carriage in turbulent affayres, his Prince being absent.

a prouident keeper and maintainer of the common good.

The Courtier being aduanced and extolled to some great and egregious height of honour, and dignitie, and in the absence of his Prince being (as it were) president or principall Agent, in an intricate employment, and affaires of great consequence, being also desirous to frustrate the expectation of the common people; since he is not in himselfe able to bridle, curbe, and keepe them vnder, when they vniuently importune the death, captiuitie, or imprisonment of any one, let him wisely dissemble his anger and displeasure, and let him affirme and protest, that he will do more good for them than they desire, and thereby shall he in the *interim* set the innocent party at libertie, from vnderferued danger and calamitie. This kind of Art or subtiltie, whensoever opportunitie administers occasion thereunto, is very highly to be commended in a Court.

Of disputations in matters of Religion:

Now the pious, prudent, and intelligent Courtier shall doe exceeding well, to sollicite and moue his Prince, that he would not frequently permit publike disputations, or altercations in matters of Religion, the case is plaine;

*Nam seruare modum laus est, nimiumq; mouendo,
In dubium trahitur religiosa fides.*

A measure is prayse-worthy; but true Faith

Of mou'd, remou'd, doubtfull disturbance hath.

Doe not those examples which we haue in that famous Empire of Germany, in France, and some of the Prouinces of the Low Countries at this day, ratifie and confirme this

this truth? How many Oceans of euill and *Troian*-miserics, haue flowed from this fountaine? Alas, forsooth euery illiterate water-man, and paltry Porter must now adaiies proue a disputant, must be shewing forth the superficialities, and out-sides of his wit and wiliness; and must first teach, before he himselfe haue ere learned, or bin taught, and all these notwithstanding (shame and sorrow tis to speake it) they themselues doe vtterly neglect to liue piously, soberly, and vprightly. Gaine they not a goodly commendation? Get they not I pray a huge haruest, and a copious crop of pietie, and religion thereby. O light leaues voyd of fruit! O smoakie shaddew without any true substance! Wherefore let the Courtier be such a louer of pietie and true Religion, that he may be a speciall means to his Prince, that refractory and obstinate irregular men, may by his authoritie be forc'd and constrain'd to liue in order and true obedience.

Let the honest Courtier be euer of this honest minde, and neuer let him desire or endeauour to fish with the froward in the waters of wilful obstinacy, contention, or dissention. And indeed what other effects doth difference in Religion bring forth, but that euen subiects also be at variance and vtter defiance one with another. Let the Courtier I say, vnderstand and know this, let him freely and faithfully put his Prince in mind of this, namely, that this *Anchor* cannot so easily be moued, but that the whole ship of the Common-wealth must needs be removed, and assuredly I am perswaded, that hatred for the most part doth inhabite the hearts of the common people (through dissention and difference in Religion) towards those whom they hold and esteeme either peruerse or aduerse therein; nor be they afraid to doe harme
S and

and iniurie to those whom they imagine & suppose hereby to hurt euen God himselfe.

Now whensoever the Courtier conferres with his Prince, concerning these and such like matters of great moment, let him endeavour to vse a reuerent, respectiue, and moderate kind of speech, and not vncomely or vnseemely alter his countenance: For, doubtlesse such a kind of gesture and demeanor cannot but be very acceptable, delightfull, and forcible in a prudent Prince, yea, and thereby thou shalt (as it were) euen set before him a mirrour or looking glasse, wherein to contemplate, and behold thy modest mind, and sweete conuersation.

Affability and
courteous be-
hauour in a
Courtier most
excellent.

It is almost vnutterable, how much it concernes euery Courtier to be, both by naturall disposition, and artificiall acquisition, fashio'd and made fit in the alluring and delighting men with his externall carriage and behauour. Whosoever therefore is by the goodnesse of Nature or Art best garnished and furnished herewith, and can with speedie expedition bring his affayres to a perfect end and finall conclusion; Such a Courtier whensoever occasion is offred wherein he may without all *Thrasonicall* bragging, manifest and declare the efficacie and power of his wit and learning, ought euer most circumspectly, and considerately to make vse of the same. As for example, If he be to vndertake a businesse of great import and consequence with his Prince, let him very attentiuely listen thereunto, not being defatigated or tyred with any other affayres, least that which should be seasonable and mature, become hereby vnseasonable and immature, that which thou wouldest haue acceptable, proue vnacceptable, and least thou find that which should be profitable and commodious, vnprofitable & obnoxious vnto thee.

Let

Let him therefore (if he be wise) as was formerly advised, diligently obserue a fit time and opportunitie, least he, both suffer his taske to be vnperfected, and his patience and hope proue vaine and be fondly frustrated: for, this is euer as sure as sure may be in the Court, Campe, and whole condition of a mans life, that *Hope & Rewards* are euer most anxious, and vncertaine, which as much as may be, it is very fit and conuenient to correct and rectifie by a kind of Art, and perspicuitie of wit and vnderstanding. What herein I haue affirmed is truly confirmed by one, who so euer he was, both most learned and verie well acquainted with the varieties and vicissitudes of Courtiers conditions.

Vita quid est hominum? nisi spes incerta metusq.

Hac inter dubij, viuimus & morimur.

O What's mans life? but, Hope, Feare; anxiously,

Betweene both which we doubtfull liue and die.

Not much vnlike vnto this is that elegant *Distich*.

Vita quid est hominum, spes & formido futuri,

Multum tristitia, Latitiaq. parum.

Alas what's life? Hope, Feare, of future things,

Whence little pleasure, much displeasure springs.

Assuredly, tis most true, that all good men, whether Courtiers, Nobles, Commons, yea, all of vs of what so euer condition we be, doe spend our space and terme of life, in good hopes, and ill haps.

The Court of King James.

A good ob-
servation for
Courtiers.

Moreouer, that Courtier which hopes after greatest matters in the Court, can neuer make any great progresse therein, if he cannot brooke and is impatient of contumelie, or knowes not how to indure scoffs, taunts, or mockerie. Let him therefore with patience vndertake this iourney, and weaue the web of this life with these manners & demenors, namely, let him please al men, part with what he hath, obserue the times and seasons, let him learne to couer, & discouer his nature, yea, let him turne and wind himselfe hither and thither, which way soeuer occasion requires; to be sorrie with those that are full of sighes, merry with those that are full of mirth, graue with old men, and gratefull to young men. And vnlesse the Courtier be skilfull in this Art, he can neither grow great nor long continue therein.

But wretched and miserable are those Courts of Kings wherein no man indeuours eyther by honestie, learning, or industrie, to ascend the steps to honour and dignitie: but where all men, either lawfully or vnlawfully, by right or by wrong, they care not how, no man by his owne merit or desert, strives to attaine vnto dignitie, power, and preferment. Indeauour not thou (kinde Courtier) to creepe into office and authoritie, by any other meanes than onely by vertue, and laudable courses.

Patience in
the Court is
an excellent
endowment.

If thou receiue a repulse, and another inferiour vnto thee, both by linage, vertue, and learning, be preferred before thee, yet notwithstanding take it patiently & with a contented minde, and do not reuenge thine owne quarrell, by impious wrath, or perfidious, and nefarious trecherie. It is very behooofull, for a wise Courtier to followeuermore the most mightie and powerfull personages; and (as it were) to follow the very tracts and foot-
steps

steps of the most fauor'd and fortunate, but euer with this caueat, that he doe it no otherwise than will stand with honestie or equitie.

Let the Courtier neuer hunt after or eagerly desire of his Prince, any such things which cannot be had without infamy, and ignominious disgrace; with whatsoeuer shew or vaile of honestie, or vilitie, they may seeme for a season to be ouerspread and couered. Peraduenture it may seeme pleasant, delicate, and delightfull, being varnish't ouer and garnisht with a beautifull, and probable collour of profit or pleasure, but it cannot long continue so, for, twill quickly be turned to shame and bitterness. It may perchance (as I said before) admit some certaine mantle of modestie, or cloake of honestie, and so deceiue and delude thee, but be assured, that *Quod per se turpe, nunquam erit honestum. That which in it selfe is filthy or shamefull, can by no meanes be honest.* Let the Courtier therefore take heed that hee delight not or delude not himselfe with goods ill got, which will in th'end vndoubtedly turne to his owne destruction.

The fates and desires of a Courtier must be honest.

Let the Courtier also especially consider and meditate this one thing, *Improbum atq; hominem infamem aliquando habuisse latendi fortunam nunquam fiduciam.* That notwithstanding, that the wicked and dishonest man may couer and conceale his actions from publike view, yet his conscience within will like Cain neuer suffer him to trust himselfe.

Againe, let the Courtier know thus much, that indeed wicked and vngodly malefactours, may by fauour or good fortune escape the punishment of their villany, but not from the terror and guiltinesse thereof in their Consciences: for prooffe whereof let these true and excellent ensuing verses, giue thee full satisfaction and assurance.

The Court of King James.

Honesta siqua feceris
Cum maximis laboribus
Cedentibus laboribus
Dulcis manebit gloria.
Si turpe quid commiseris
Cum gaudijs amplissimis
Abibit omne gaudium
Turpi manente infamia.
 If thou doe ought, laborious,
 Yet if it honest be,
 Thy name and fame most Glorious
 Shall rest from paines most free:
 But if with pleasure & delight
 Thou worke a wicked fact,
 Thy pleasure soone will take his flight
 Shame staies and Credit's cracks.

The Courtiers ioy or sorrow must bee measured by the weale or woe of his Prince.

But let the wise and cautelous Courtier, diminish or measure out his pleasures, cares, troubles, or molestations, according the health safety sicknesse or bad condition of his Prince, and let him not (his Prince being dead) like certaine proud *Pseudopostiles* and bloody factious, and nefarious *Iesuits* (farre from any shew of sorrow and lamentation) Sing, *A Te deum laudamus*, for his departure. But let him rather in a lawfull, honest, and religious manner condole his death and immature departure, in whose only life consisted (as many times it fals out) the liues of an infinite many more, by whose death an entire region, yea a whole Kingdome, Church and Common-weale, haue endured an vnspeakeable losse and detriment.

In

In an vngodly and an vngratious Courtier ouer much prosperitie, doth vnlocke and lay open to publike view, his Auarice, Pride, and all other intestine hideous vices whatsoeuer, that formerly lay lurking with in him, tis therefore no meruaile, though they hauing beene lifted and mounted vp to the top of honour and preferment, possessing to much riches and worldly felicity, are suddenly ruinated and precipitated, into the bottome of bitter calamitie. Examples heerof are too many and too manifest, both in this blessed Iland, and in *France*, both ancient and moderne, I say not left in the registers of Antiquity or reports of people, but fresh and palpably objected to our eyes and vnderstanding. Wherefore in this respect let the Courtier be wise and wary, to consider that he which too hastily, and to highly climbs vp, is likely most lowly and lamentably to tumble downe. And to this purpose heare what a great and most learned Doctor saith.

Wealth discovers what men are.

*Quicquid in altum,
Fortuna tulit, ruitura leuat,
Modicis rebus longius auium est.*

*What euer fickle Fortune lifts on high,
She soone throwes downe; I'th Meane's most safety.*

Moreover, let the Courtier attempt all his enterprises and employments smoothly, currently, and priuately, without any the least rumors, or reports, of what he intends to doe, let him I say vse all diligence, hate all arrogance, and in the very act it selfe, be as priuate and silent as a man a sleepe. The reason heerof why thus he shall

To be priuate or secret in his intentions.

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performe his actions, I haue already declared which here (with the readers patience) I shut vp in silence. I only add thus much and it is indeed a shame to be spoken: yet such is the propertie and vngodly guise of most Courts, that gifts and bribing presents, are the present and cheite preparations to remooue all the rubs, and to make the way plaine to grace, fauour, and preferment, But the truely noble and illustrious Courtier which hath learned by vertue (a better way then by fawning fauour, & insinuated frendship) to rise and raise himselfe to honour and dignitie, were better to want both place & grace, than to acquire or desire his honour, by guifts and rewards yet tis true which *Salust* that most graue and learned Historian saies, especially of the Court of Rome. *Roma omnia esse venalia. That all things are set to saile at Rome*, so are they for the most part at many other Courts, where little or nothing is giuen with out Gold or Gaine. And therefore,

Nauigat infelix qui caret huius ope.

*His suite must needes be cold,
That wants the helpe of Gold.*

The impious
abuses of the
Court of
Rome touched.

Nay if we will belieue *Aeneas Syluius, ipse manus impositiones & Spiritus sancti dona venduntur; quin imo ipsa peccatorum venia nummatis in aula Romana impenditur. Euen the imposition or laying on of hands; and the guifts of the Holy Ghost are sould for mony; Yea I say the very Pardon and forgiueneſſe of sinns is in the Court of Rome made only a mony matter*: They which know the Court of Rome, and that monstrous great hireling of Rome himselfe, doe knowe

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know that I tell no fabulous fiction, but know too well to the cost of many of them, that he and his Courtiers are of *Titus Vespasian's* opinion, *Luci odorem esse bonum ex re qualibet*: That the scent and savour of gaine is sweete, by what meanes soever it be gotten. This imposture, deceivable iugler, and pesantly Pedler, doth foster & fauour vnder him such cunning coznors, & sharking shifters, as scarcely with a good conscience or credit, doe, vse not from vrine or stale, but euen from Strumpets, lewes, Grecians, and Barbarians to, scrape together and euen wipe their noses of myriads and millions of gold and treasure. I here omit the epicurious gluttons, the refuse offals and scum of all men, who when they once, like rauening *Harpies* begin to hunger and gape after gaine, will bring the wealthiest men (though neuer so honest) within the danger of their deuillish Inquisition. But let euery wise and discreet Courtier hate and repudiate all such vn honest wiles and iuggling trickes, and whatsoeuer fauour, moneyes, or stipend, he shall by any meanes procure and store vp in Court, let him not for the present greatly regard them but in such a manner respect his riches, and expect his remuneration or reward, euen as though he were not much troubled with the thought thereof. Since riches (as the *Philosopher* sayth) *Non nunquam comitentur indignos*, Doe sometimes accompany the unworthie. And *Diuites vel sint impij & iniqui, vel iniqui heredes*, Rich men (as the Prouerbe is) are eyther impious, or vniust; or else vniust heires of what they possesse. Whatsoeuer wealth or riches therefore thou dost desire to acquire in the Court, let thy eager appetite or solicitous endeouours for them be vnknowne rather than seene and showne forth, that is, seeme rather to haue sought, than to seeke them.

T

Moreouer,

To put our
hopes in prac-
tise.

Stupiditie.

Temeritie.

Moreover, that Courtier or any els whatsoever he be, is not to be commended, which hopes for great matters, and yet attempts very few: Let such a one know, that the saying of that most sage Philosopher, and sweet Oratour is most authentick and true. *Non in verbis sed in actionibus virtutem consistere. That, vertue consists not in words, but in workes.* That Courtier therefore which desires and indeuours to promote and raise his estate and fortune, must seriously and sedulously consider, and haue a care that he be sparing of speech, and most diligent and industrious in the expedition of his affayres; for, a mans mind and his matters taken in hand must euer go together, and agree in one, if he expect any prayse thereby. As euery worke therefore which the Courtier vndertaketh must be farre from stupiditie, or remissenesse: so also from temeritie and rashnesse, and he certainly which is thus careful, needs not deiect and reiect his hopes, though peradventure the Prince whom he serues doe not presently repay his honestie and diligence with a princely beneuolence. For, many times tis with him as with others, *Quod desert non aufert, Forbearance is no acquittance.* And how knowest thou, or why shouldest thou not hope, but that he may in his Princely *Magnificence* reserue a greater benefit or reward, for a wise and faithfull Courtier; wherefore faint not, feare not, for, although else-where delayes may proue dangerous, yet here tis otherwise, where oftentimes procrastination proues commodious; nor indeed is it fit we should prescribe bounds and limits to a Princes bountie and liberalitie, but rather patiently to expect; For, *Beggars* (as our English Proverbe is) *must be no caruers.* Such a contented Courtier, questionlesse howsoeuer the case stands with him for the present, yet he euer retains

taines in his consultations, reason and honestie; And let both these be alwayes as a light to direct him, yea, let these be the pathes he meanes to tread in, not turning out of them to the right hand or to the left.

But take thou no pleasure in the conditions of craftie and subtile Courtiers, who in their liues and conuersations doe so carry themselves, as that, by the euent they will highly prayse & approue prosperous things, though nere so shamefull and dishonest, and contrariwise will disprayse and disproue aduerse things, though nere so honest and vnblameable. But let all honest hearted Courtiers, I say, eschew and auoid such vile and seruile qualities, and base conditions, and let them with me thus heartily wish and desire.

Not to prayse
any action by
the euent.

*Careat successibus opto,
Quisquis ab-euentu facta notanda putat.*

*O, may he want a hopefull happie end,
Which by the Issue doth the Act commend.*

The wise and well experienc'd Courtier hauing to doe with diuerse and sundry men, must as variously as warily beare and behaue himselfe with them all: which he may easily do if he be well acquainted with their qualities and conditions; but especially if he be wel scene in Histories, out of which he shall learne and discerne, that the *Genius* and disposition of the Spaniard is different to the nature and inclination of the Italian, the Italians to the French, and the French to the Germanes, and thence may the wise and politicke Courtier see and perceiue their variety and diuersitie. But what I now admonish and aduise

To know
mens conditions
and to be
well read in
Histories.

thee of, I wish may be laid vp and kept safely in the most secret closet of thy heart and memory, namely, that there are a most pestiferous kind of Courtiers, who for filthie *Lucre's* sake, will auouch and confirme fallshold for truth, who will prayse any thing which they haue by relation or report, either from the Prince, or Common people, whither it be honest or dishonest, yea, and which on the other side will with the Prince or people vilipend and dispraise any thing whatsoever, be it nere so commendable, changing like *Polypus* not their superficies or outward collour, but euen altering their mind and vnderstanding with the change and mutation of their places of abode. Certainly such Courtiers as these, do neuer take any care to keepe a pure or vnspotted conscience to God, nor a good report toward their neighbours. But let vs consider both Kings, Princes, & courtiers, yea al men both publike and priuate whatsoever, that there is aboue and about vs, an *ear* to heare, an *eye* to see, and a Booke wherein all our words and deedes are writ and recorded: and that therefore in whatsoever kind and condition of life we liue we especially choose and make choyce of pietie and integritie, as our chiefe guides therein, and let vs be most cautelous and carefull that when we labour by all means to gaine the grace and fauour of our earthly Soueraigne, we thereby loose not the loue of our celestiall Saviour. O let vs marke and remember this, that the conscience being maculate, and contaminated with sin and impietie begets a worme, which will gnaw there eternally: but contrariwise, that the conscience which is beautifull, specious, and free from grosse enormities, doth wonderfully conserue, nourish, and cherish in vs the speciall grace and fauour of the Almighty.

Whiles

Whiles I aduise and admonish these things, me thinks those vnconscionable, vntutred, and vnlearned Courtiers, and such as are ignorant of this humaine condition, may and that most iustly listen to me, who to the end they may intercept and stop vp the way from better and more learned men than themselves, by cunning craft and subtill stratagems doe imagine mischiefe and destruction, yea, and as much as in them lies, doe presse and oppresse men, most worthie eternall laud and memorie. For, there is nothing doubtlesse more vsuall and customary in the Court, than with malice, lies, & calumniations, to curbe, keepe vnder, and ensnare, most excellent and eminent men, yea, such as haue marueilously well deserued of the Common wealth; by whom (alas) too often, and therefore the more lamentable, euen the good, discreet, and wise Prince himselfe is by them sold for gold and gaine.

Furthermore, vnlesse I be much deceiued, I haue noted & obserued this difference betweene a Souldier and a Courtier, namely, that the Souldier for the most part vseth plainely and apparently, to expresse and exercise his hatred & displeasure, and to speake that with his tongue which he intends in his heart: but contrariwise, the Courtier (I meane the flie, subtill, and deceiueable Courtier) will cogge, counterfeit, couzen, and dissemble his hatred if time and occasion doe giue him leaue; wherefore such as these in time of peace, and in a calme and quiet estate and condition of things, may easily supplant & overthrow the plaine and vnarmed Souldier.

Difference betweene a Courtier and a Souldier.

Moreover, let the Courtier remember this one thing, to wit, that he, very warily and carefully carry himselfe, as well against iniuries already receiued as against those which are offered, and that he keepe and protect himselfe

Of giuing
Councell in
doubtfull
matters.

safe and secure from them both : Let the Courtier also know that to be able to giue counsell in vncertaine and doubtfull affaires doth purchase the fauour and affection of others; which doubtfull businesses if they be so anxious and intricate that thou canst not deliuer thine opinion of them, without manifest danger and detriment, than tis farre better and more safe to confesse thy wants, and honestly and soberly to excuse the same, than either to plunge thy selfe into error or them into pernicious danger.

How to carry
himselfe to-
wards his
Prince being
absent.

Let the discreet Courtier also speake of his Prince when he is absent as though he were present; wouldst thou know the reason? with patience heare it, and I shall willingly shew it. Assuredly this is vndenyable, that almost in euery Court, Enuy and Auarice, doe stand vp in a corner behind the painted cloth, but flattery, and Ambition will confront and out face thee, let the Courtier therefore I say be aduisedly vigilant, and that I may againe speake with *Homer* as formerly, *a fronte & a tergo*, that is, *watch on all sides*, For such will seeme in shew to be thy freinds, who indeed are nothing lesse, who artificially and enuiously will coine and forge new termes & quaint phrases, thereby to induce thee to say somewhat touching thy Prince, all this while aiming and leuelling at no other marke, than that thou maist be induced either to make some ill report of him, or to intrap thee by some craftie or captious apprehension of thy speeches, wherein thou maist seeme to offend him absent, whereof had himselfe bin present to heare, he neuer had made any ill construction. Wherefore let the Courtier be of *Poly- pus* mind, to take vpon him diuers conditions and dispositions, seuerall shapes, and shewes as time and place shall

shall reuire, yet neuer digressing from equitie and honestie.

Againe, let the maiesty, dignity and authority of thy Prince, be alwaies so reuerently had in remembrance by thee, that euen being absent thou so behaue thy selfe towards him, as if he were present, and suffer not thy tongue at any time to let slip the least sillable, which may be either disgracefull to him or preiudiciall to thy selfe.

Modesty in an other kind of life doth excellently season & set forth virtue, but in Court to be bashfull, & not to carry himselfe boldly (as if he came of a base or meane parentage) is most distastefull and disgracefull in the Court, yet let the Courtier then take heed that he besot not himselfe with over much modesty, which the *Ethicks* do not improperly or imprudently call Frigiditie or coldnesse of courage, pusillanimity or faint heartednesse, for he which thus vndiscreetly withdrawes or pulls himselfe backe, being neuer called to the execution of important affaires, nor in any notable or excellent employment assistant or seruiceable to his Prince, shall neuer be capable of promotion or preferment. Let the Courtier likewise wisely auoide to much shamefastnesse, that is, such an excesse or extremitie therein as comes most neere to rusticitie and sottishnesse, whereby we can scarcely do almost any thing but that we blush and seeme to be ashamed thereat, notwithstanding that the thing which we doe be honest and laudable. Certainly this disposition or motion of the mind, is a silly seruant to regall or maiesticall gouernment, and surely if euer this affection or disposition be to be put away, tis as well heere in the Court, as in the *Martiall-Camp*.

Of modesty
or Bashfull-
nesse:

The Court of King James.

Certainely that Courtier shalbe esteemed truly noble and renowned amongst the most eminent and illustrious, who in all the actions, and offices of his life shewes himselfe immoucable, constant, a contemner of riches, a firme keeper and maintainer of what is iust and honest, and which can with a constant & couragious spirit, passe by and beare patiently the vniust menaces, taunts, and threatnings of any what ere they be; The Courtier which thus behaues and carries himselfe, and may peradventure at one time or other, incurte the displeasure of his Prince and be inuironed and hedged about with the deceit and subtilty of his enuious enities, yet let him still by all meanes entertaine a good hope and honest cogitations of his Prince; for it may so come to passe that he who to day was incensed with anger against thee, may to morrow be reconciled to thee; and to this purpose let the notable examples of *Mordechai* and *Haman*, of *Ioseph*, *Dauid*, *Daniell*, and many such like, moue and admonish thee heerein.

Of a cleare
Conscience.

It is almost vntterable, how much, a good and iust cause, that is, a *cleare conscience* may preuaile. Listen vnto and learne this (kind Courtier) I advise thee that in euery estate and condition of life thou make vse of that rule which was prescribed by that wise and witty *Poet*.

Sic recte facies, hic murmur a-beneus esto,

Nil conscire sibi nulla pallefcere culpa.

To do well is a wall of Brasse within,

A guiltlesse heart, not blam'd, or sham'd with sinne.

A good conscience is indeed likened to a brasse Wall,
for,

for, *Bias* that famous *Philosopher*, being asked by one, *Quid esset in vita metu expers*, what it was that could be absolutely free from feare in this life, made answere that, it was a good conscience. Wherefore let a man haue euer a reputation or report, and a cleare conscience, as it were two strong wals of Brasse, to opugne & oppose all the calumniationes, contumelies, and detractions of his malignant enimies, yea I adde this also that a man that is faithfully conscious of his owne innocence, should not be moued or molested with vniust slanders or backbiting: nor should he thinke it a matter of more import and consequence to heare himselfe ill spoken of by another, than to beare in himselfe the testimony of his owne integrity and vprightnesse. And let not only Courtiers but euen all men of what soeuer place and condition of life, as well *Peere* as *Peasants*, Fathers as Children, as well the rich as the Poore, haue recourse to this hauen of happinesse, and fly to this Sanctuary for sauegard. Finallie who soeuer intendeth wisely and discreetly, to manage and order his life either in Publike affaires.

————— *Petite hinc iuuenesq; senesq;
Finem animo certum, miserisq; uatica Canis.*

*Let him what ere he be or young or old,
Make this prouision, hereon take fast hold.*

But I stray to farre, therefore I come to the matter; let not the wise and vnderstanding Courtier be too vrgent, or instant for the vndertaking of such ambiguous rigid or intricate matters, which he knowes or feares may proue distastefull and contrary to the desire and expectation of
V his

To take heed
what busi-
nesses he
vndertakes.

his Prince, notwithstanding that he can yeild some reasons and probabilitie for the same, but let him rather either vtterly be silent, or at least deale therein very sparingly and indifferently. And to this purpose let him learne in obscure anxious and doubtfull buisnesses to expresse a more benigne dulcide and gentle opinion, and (all rigor being remoued and set a part) let him so farre forth as the thing it selfe will admit, worke and win his Prince to the most soft and smooth sence or signification thereof, especially if he himselfe be voluntarily inclined there vnto.

The Court
neuer emptie
of falsharted-
nesse.

Now let the Courtier know and vnderstand this to be most true, which hath bin else where formerly touched, that Courts are neuer empty of fained frindship and secret snares and subtilties, which doe for the most part lurke and maske themselves either in the simulation of Courteous offices, or in some bond of incroching familiaritie and acquaintance; but be very watchfull to beware of these ensnaring inuolutions entrapping turnings and windings, & of these perilous and pernicious Rocks: For truly heer's need not only of wisdom, but euen of good lucke as I may so say, and a fortunate estate and condition.

Munition a-
gainst false-
heartednesse.

In the interim if any fortifications or protections, may sheild succor or defend thee, goe forward to arme and fortifie thy selfe with this munition, and excellent furniture heere following, first enrich thy mind with knowledge, variety of matter and languages, but especially be expert in histories, a skilfull Lawyer, and a wise politician, furnished with solid counsell and a discreet and sweet vtterance of speech; as also an exquisite, and excellent penman, be courteous of speech. graue in thy stile, rarely garnished

garnished with the liberall Sciences, neat in apparell and a bountifull house-keeper. Assuredly, that Courtier which hath furnisht himselfe with these instruments and ornaments, if he atchieue not hereby the amitie and affection of the most, yet may he certainly avoid the flie collourable and counterfeit snares, and trecherie of many; and with much prayse and commendation to himselfe wisely and iustly delude his enemye.

The Courtier also being desirous to free and cleare himselfe, from the least occasions of offence by him giuen, may make the way cleere to him by giuing gifts and presents, and indeede the olde Prouerbe testifies this to be true, which sayth, *Muneribus vel Diu capiuntur*, That euen the Gods are won by gifts. And Seneca relating the *Apothegme*, or wittie saying of a certaine Philosopher sayth thus, *Accipere omnium est dulcissimum*, To take or receiue is the sweetest thing of all. Nor are these things repugnant or contradictory to those afore specified. And this is indeed most certaine, that the sores & swellings of a Court, must of necessitie be mollified and softned with those like poultries, and healing plaisters, wherby we may assuage and mitigate the wicked and peruerse qualities and conditions of men, and the most vicious and pernicious customs and practises of this our Age. Wherein as the Poet testifies;

Of gifts or Presents.

*Munera crede mihi placant hominesq; Deosq;
Placatur donis Iupiter ipse datis.*

*Men are by gifts beguild, the Gods appeas'd,
Tea Iupiter himselfe by gifts is pleas'd.*

The Court of King James.

That also of Plato is worthy remembrance.

Cum Divis flectunt venerandos munera reges.

*The Gods, the greatest King,
Loves him which gifts doth bring.*

Wherefore let the Courtier use sometime this beneficence and liberalitie, especially towards those whom he knowes he hath offended, and whom he is perswaded his riches and possessions may very much resist and withstand, questionlesse, if there be any hammar or wedge wherewith to pierce, penetrate, or cleave in sunder the most obdurate & stubborne heart of man, tis this, namely, Gifts or Rewards. Yet here againe it is not idle, but worth the questioning, whither the Courtier himselfe may also receiue gifts againe, we may answer with *An-*

Observat this. *toninus* the Emperour, *Neq. omnia, neque quous tempore, neq. ab omnibus,* Neither may he take all things, nor at all times, nor from all men, but each of these discreetly and wisely; For, as in all other matters, two extreames are to be avoided, namely, *Excesse* and *Defect*, even so it is here, for the extremitie of defect, is, not to receiue ought from any man, which were very inhumaine and vaciull; and the extremitie of excesse, is, alwayes to receiue all whatsoever is proffred, which is most vile and auaritious.

*Of abusive
bribery.*

Those Courtiers are to be highly commended, who receiue small rewards, and that very sparingly from men of meane estate or condition, especially for the propagation and necessary execution of equitie and Iustice, but let them rather with a free heart, and a gratefull mind, accept of what is, for that cause, conferrd vpon them by their
Prince

Prince himselfe : But those Courtiers are contrariwise most worthy detestation & bitter execration, which doe sell Iustice and Truth for gold and gaine. Let the Courtier therefore thinke vpon that, which that most wise Orator and Philosopher *Cicero* makes mention of in the second Booke of his Offices. *Fundamentum perpetua commendationis & fame est Iustitia, sine qua nihil potest esse laudabile.* The Basis or Foundation of eternall Fame and Commendations is Iustice, without which nothing can by any meanes, be prayse worthy. Excellently also said that Noble Historian. *Ius aiunt nimis saepe a veritate laborare, extinguuntquam.* Tis sayd, that Equitie is often forced from Veritie, yet it can neuer be utterly extinguishd or put out. Let not therefore any gaine, any gifts, though neuer so sweete, neuer so sumptuous, no pleasant enticements or inducements of honour, fauour or affection, moue the honest and conscionable courtier from the loue and true delight of Iustice and equitie.

Let young men also, and such as are but newly initiated Courtiers, be disposed of in the more inferiour places of office or employment; Nor is it indeed fit that any one should be mounted vp to the high steps of dignitie, except he haue by vertue, fidelitie and industry ascended the same. For, this we doe firmly hold, and constantly conclude, that *Arcadius* and *Honorius* were of an honest and vpright opinion, who sayd, that whosoever did rise to dignitie and honour, should not by any meanes obtaine it by *Ambition*, but by much labour and industrious acquisition. Meere drones therefore are those Courtiers, yea, dry Spunges, and blood-sucking Hore-leaches, who neither being decked with any eminent vertue, nor adorned with the beautifull flourish of elegant Learning, no,

Not to admit too young men, too soon into offices in a Court.

Of proud
bragging or
ostentation.

nor decorated with any pleasant delicacie, or delightful-
nesse of manners and humanitie, yet for all this doe inter-
cept, forestall, and inroach into those dignities and pre-
ferments, those riches and commodities, which by due
desert and merit belong and most truly appertaine to o-
thers, more worthy and more learned than they.

Againe, let not any Courtier of whatsoever condition
order, and ranke shew himselfe a vaine-glorious *Bragga-
dochio*, in the presence of his Prince; and if he know that
by any exquisite seemeliness, dexteritie, grace, or fauour,
he be excellent, preualent, and powerfull, yet let him not
arrogate the same to his owne singularity, but wholly a-
scribe all things to his Princes fauour, bounty, and benig-
nity, as hauing receiued them from him, and rendring
due thanks to him for the same. For it may so come to
passe, that thy Prince for thy ambition and vaine-glori-
ous ostentation, may say to a stranger, *Come vp hither*, but
to the *Thrafonicall*, and fondly insulting Courtier, *Goe
downe lower, and learne to humble thy selfe*.

Now whither of these two be the better and most plea-
sing speech, let the wise and vnderstanding Courtier
iudge and heedfully consider. Doubtlesse these things
cannot be too much moued, nor admonished in vaine,
because as *Martiall* sayth,

Ardua res hac est opibus non tradere mores,

Ecum tot Crasos viceris esse Numam.

Rich men can hardly hide their qualities,

And few be chrestie, when to wealth they rise.

Thinke vpon, yea, and in time ruminare and recogni-

tate

Thinke vpon, yea, and in time ruminare and recogni-

tate

rate that of the most wise King Solamon. Pro. 29. *Superbum sequitur humilitas, & humilem spiritu suscipiet gloria.* A mans pride shall bring him low, but honour shall uphold the humble in spirit. Intimating thereby, that the Lord will cast downe and punish Pride, but that he will magnifie and exalt the humble and meeke.

Furthermore, it is most decent and befitting the wise Courtier or Counsellour, especially to abstaine from the immoderate, or rather beastlike abuse of wine; because where drunkennesse raignes, there assuredly can no secret be kept secret: excellent indeed is that Greeke and Latine sentence, and worthy here to be remembred, *Quod in corde sobrii, id in lingua ebrii*, That which is in the heart of a sober man, is in the tongue of a Drunkard. I will not here recite the large description which Horace makes of the effects of Drunkennesse, but yet I cannot omit nor let passe the Distich, which Virgill hath to this purpose in his Epigrams,

Of drunken-
nesse or sur-
feiting.

*Vina sitim sedent; natis Venus alma creandis:
Sed fines horum transilisse nocet.*

For procreations sake, and Thirsts iust use
Drinke Wine; but more ingenders grosse abuse.

Touching this also Ouid writes thus.

*Aut nulla ebrietas aut tanta sit, ut tibi curas
Eripiat, si qua est inter utrumq; nocet.*

Drinke not too much; or if so, be it such
As onely cheeres the heart, for, more hurts much.

Let the Courtier therefore in this respect manage or

demean himselfe according to the direct rules of reason, and let him alwaies containe himselfe within the bounds of modest sobriety, and firmly keepe and conserue this wholesome and healthfull forme and demeanour of his life and conuersation, that he do not any otherwise cocker or pamper his body than onely is sufficient to the conseruation of the health & strength therof. Let his meate onely satisfie hunger, and his drinke only quench his thirst.

Of Petitions.

But I shoote beyond the marke, therefore I returne to the matter. It is a very customary and vsuall thing in Courtiers to delay and put of the answering of petitions, from day to day, And wee read that this was the practise of *Roboam*, who vsed to say to his sutors and petitioners *Ite usq; in tertium diem & reuertimini ad me*, *Depart till three dayes hence, and then come againe to mee.* Hee doubtlesse which takes notice of this delay and procrastination and yet persists to petition to such a one, doth for the most part, but loose *Operam & oleum* (as the Prouerbe is) both his cost and his care. Let that Courtier therefore which is wise, in due time desist from such fruitlesse exhibiting of petitions, and so vnprofitably to sollicite and moue them with helpelesse importunity. Dost thou proceed to petition and intreat? what canst thou expect or hope to obtaine? assuredly nothing, but either no answer, or, at the most, a harsh and vnsauoury answer, which indeed is most commonly held in Courts, to bee a fit and sufficient answer to poore mens petitions.

Furthermore, like as many men are such blabs and bablers that euen those things which haue long time lyen hid and vndiscovered, yet they will at one time or other broach, and spread them abroad, as things most fresh and

The Court of King James.

1531

Sheweth
the
manner
of the
Court

and newly reuiued: so let not the honest and discrete Courtier presently publish what he hath conceived in his heart, but then also let him very aduisedly watch and expect a conuenient time and an occasion most fit for his intended purpose.

Moreover, The Courtier which hath now spent much time, made a large progresse in the Court and hath there suffered and set lightly by many molestations, yea much toyle and trauell, let him not much admire or wonder that hee hath with a courage & impouenable mind done well therein; because the reward and remuneration of Courtiers labors is, for the most part, *Sapere & penitere*, to grow wise and repent what they haue done. He therefore which writ these witty and true verses, was doubtlesse sensible of the truth of them By experimentall prooffe.

Contrini misere miser tot annos,

Gustando mala, gratias agendo,

Sperando, mœnuna, seruiendo

Tantum mihi prœmij laborum

Sunt sapere atq; penitere.

I silly wretch most wretchedly haue spent,

Much time at Court, in tasting euils many

In thankfullnesse, in hope but small content,

Tet yeilding due obseruance vnto any.

And now, for all my labours, what's the Prize?

But late repentance, and to grow more wise.

Certainely tis most miserable and lamentable, which I heerein write and yet most true, notable and too well knowne. For how many haue there at all times bin, are

X

there

Ingratitude
oft times in
the Court.

there, and ever will there bee, whole condition iumps directly with this, that where as they haue bin excellent members, and haue most worthily deserued of their common-weale, yet for their notable and meritorious actions, haue vndergone most disgracefull and immerited requitals: Let vs consider and call to mind, in what reputation liued *Parmenio* with *Alexander*, *Eusemides* with *Ptolemie* the King, *Pannonianus* with *Alcimenides*, *Aratus Sigonius* with *Phillip* of *Macedon*? let vs also remember what a most illustrious and renowned Captaine and commander was *Aetius*, in grace and greatnesse of authority in the dayes of the Emperour *Valmetinian*; nor may I heere omit that famous Warriour, and most valiant Commander, *Bellsarius*, against whome alas what other cause of so great crueltie could *Iustinian* euer find out, saue only meere surmises and vniustly suggested suspitions, who heerevpon (after the *Vandalls* and *Persians* were by him discomfited and ouerthrowne) being disgracefully degraded from all his honour and dignity his eies lamentably put out, was thus forced to get his lining, by begging on the high way, by many other examples I could amplifie, and exemplifie this truth, which for diuers iust causes I should fit in silence to be pretermitted, as being very vnwilling to giue offence, by too largely describing the inconstancy of a courtly condition and fortune, yet that I may not seeme also too much to sooth and dissemble with thee (kind Courtier) but to deale plainly and faithfully, I will heere onely adde that most worthy sentence of *Plutarch*, in the life of *Aratus*, which indeed I should most worthy due respect, credit eternall memorie & obseruation amongst all great Peeres and flourishing potentates whatsoeuer. *Amicitia Regum feruentex*

*feruentes sunt acrepentine, & ardore quodam amoris subito
incenduntur; sed labefactari expugnariq. facile possunt, & ve-
luti ventus inuidia atq. flatibus calumnia assidue agitantur.*
The friendship & affectio of Kings, is, for the time, very hot &
hasty, & they are as it were inflamed with a certain repentine
and suddaine heate of Love: but soone alas and very easily
may it be extinguished and quite quenched, and themselves be
dayly driuen or blowne to and fro, with the winds of enuie
and blasts of backbiting emulasours.

Wherefore (kind Courtier) since the case stands thus
with thee, and that Solamon in his Prouerbes seemes to hit
the same Wight, when he sayth, *Cum sedes ut Comedas,
cum potente, sis cautus & ponas cultrum ingutture tuo, ut
serues animam tuam.* When thou sittest downe to eat with a
ruler or mightie man, consider diligently what is before thee,
and put a knife to thy throat, that thou mayst saue thine owne
life. With very great reason, sayth the same King also,
Iram Regis nuncium esse mortis, That the wrath of a King is
the messenger of Death. Yet notwithstanding all this cour-
teous Courtier, I aduise thee, circumspectly and warily
to wade through all these, with a good and a gracious
hope, and doe not (at any time) so far distrust thine owne
vertuous endowments, and immaculate conscience, but
that notwithstanding, some aduerle & crosse times, thou
mayst easily overcome the danger-obuious familiaritie and
affection of a Prince, especially, if thou happily happen
to liue with a Prince that is pious, prudent, vertuous, and
a louer of honestie.

Neither be thou herein too low deiected with feare and
doubt, but that although through defect and want of
iudgement, or by erroneous vnadvisednesse, thou mayst
haue both sayed and done somewhat contrary to the

will and pleasure of the Prince: and he therefore preventing thy hope & determination, may let loose the reins of his power, and authoritie to take reuenge vpon thee: yet for all this it may so come to passe, that he may returne to himselfe be better aduised, and in the end, submit himselfe to the rule of Gods word, to iustice, equitie, and reason, especially I say if he be a Christian Prince, but as touching those which haue reiected and cast from them the sweet and easie yoke of Christ Iesus, which doe all by this rule,

Sic volo sic iubeo, stat pro ratione voluntas.

This will I haue it, this is my command,

My lust is iust, my will for law shall stand.

Helpfulnesse
to others re-
quired in a
wise Courtier.

But as they (I say) haue nothing to doe with Christ, so we haue nothing to say to them. Here also I aduisedly exhort the wise Courtier, that if God haue giuen vnto him more wisdom, dignitie, authoritie, vertue, and such like excellent endowments, than to many others, that he then consider with himselfe, that he is so much the more obliged and bound to be helpfull and assistant to his neighbour, yea, and that both God and nature, yea, all wise men doe consent herein, that it is very behoofesfull and besitting all men, to be profitably helpfull one to another. Let not any Courtier therefore in this respect, exalt and magnifie himselfe, or set vp the plumes of his pride aboue others, but let him in the feare of the Lord, make a modest and right vse of Gods gifts, namely, that by how much he excels others, and is more excellent and eminent than they in the exquisite ornaments of wit, or
some

Some other singular vertue, so much the more lowly let him prize and esteeme himselfe, being alwayes mindfull hereof, that to whom much is giuen, of him will the great Master and Prince of heauen, exact and require much againe. Let the Courtier therefore be very modest, gentle, and beneficiall to others, for apt to pleasure and doe good to all men; for, herein shall he indeed most neerely imitate God himselfe.

But since the Courtier (according to the opinion of the common people) liues a soft, sumptuous, and delicate life, and is continually conuersant and exercised about some noble subiect or other, namely, in doing seruice to his Prince; Who is he, that can truly terme that man a good Courtier, in whom the vertues and endowments, as well of the body as of the mind, doe not duely concurre, namely, a desire to be in action and employment, furnisht with noble thoughts, excellent qualities and conditions, heroicke exploits, and of a speech well seasoned and tempered with wit and facetious pleasantnesse? Assuredly let him which perchance is either ignorant hereof, or vnfurnisht herewith know and vnderstand thus much from me, that tis not enough for a man to swell and puffe himselfe vp with pride, or some vaine and bare name of a Courtier, or with the image and stocke of honourable progenitours, yea, or with the title and indeed title of Nobilitie, or fleeting dignitie, and finally, that I may speake with *Crispius* the Historian; To seeme, but not to be the same he makes shew of; But this rather I say is the thing which is especially required, that he which desires to be honoured and adorned either by the Court, or any other estate or condition of life, let him first adorne and beautifie it in himselfe. But neuer shall he acquire or

attaine

attaine unto (I meane with due desert) this ornatment, this excellencie, if he addict and deuote himselfe to ignoble and base sloath and idlenesse, to voluptuousnesse, vaine and vnfruitfull pleasures, to toyes and fooleries, yea, and if he shew himselfe an vnprofitable burthen to the earth he liues on, and *Catterpillar*-like liues, onely to deuoure and destroy the fruits thereof; but if he be beautified, adorned, and decorated with those excellent parts aboue specified.

Of prayse.

Furthermore, let not a Courtier strue beyond measure to extoll and magnifie his Prince, with glorious prayses, and glosing phrases; for, as wise men will certainly be offended, if thou too bitterly and sharply taunt and reprehend them: so questionlesse, will truly wise men take it in exceeding ill part to be too extreemly & vehemently commended. Prayse all things therefore sparingly, indifferently, & in due season, for as it is in other things, so here also to obserue *in omni re a decorum*, is alwayes very profitable, and prayse worthy.

An excellent obseruation.

Now euen as a Physician in healing a sicknesse, and in curing a maladie or diseased member hath a speciall care, that whiles he applies the plaister or medicine to one member, he hurt not the other: euen so let the Courtier or courtly counsellour so aduise his Prince, that he would so prouidently and prudently prouide, and take care for his Common wealth, as that in protecting the one part thereof, he destroy not the other, especially by exacti-
ons of moneys, and heauie taxations. Let him also put his Prince in mind of that of *Tiberius*, if at any time a fit and opportune occasion happen, to wit, *Boni esse pastoris condere pecus non deglubere*, That it is the propertie of a good Shepheard, to take his Sheepes fleece, but not to flea their skin

ouer

over their eares. So likewise, when he sees any *Collectours* of moneys, too eagerly or oppressively exacting and extracting from others; let him then imitate *Alexander the Great*, who being mou'd and vrg'd by some about him, that he might very well impose larger mulcts, tributes, and subsidies vpon his Citties, thus answered, *Oliorem odi, qui radicitus herbas excidat.* I hate that Gardiner, which A Princely saying. pulls up the herbes by the rootes. Assuredly it was a most pious, Prince-like, and renowned saying, yea, it was a speech most befitting so regall and royall a Prince as himselfe was. For, what can be more shamefull and absurd in a Prince, or any other great Peere, than with *Vespasian* to desire *Gain*, yea, though it were out of foule and filthy stale or vrine?

Moreover, it is a foule shame for a Courtier to be ignorant of, and vnacquainted with the state, condition, and potencie of Princes, the Science and knowledge of Counsellours, the originall of Families, and especially, all the true tokens and badges of honour, and such like, of those Regions, Kingdomes, or Countries wherein peradventure vpon his Princes command, he is to liue, and to execute any honourable Embassages. Againe, it is very pertinent to the knowledge of a prudent courtier, that he vnderstand and know, how many Castles, offices of eminencie, Woods, Ponds, and such like, are belonging to his Prince, what, and how many Souldiers they traine vp in military discipline, how many and how well fortified Citties, as also how many worthie men, who haue bin educated in the most famous *Academies* of Europe, and are exquisitely instructed in all the Sciences. Truly it is vnspokeable to declare, what especiall meanes of honor and aduancement it is for the Courtier to be thoroughly

What a courtier must not be ignorant of.

insighted and experienced in these things?; and contrarie
wise what a disgrace and discredit it is for him to be mute
and dumbe, when he is questioned concerning all, or any
of these.

Antiquities

Sacred Scrip-
tures.

Note this.

Now the chiefe and especiall meanes to know these
things very perfectly, is out of Histories, and Antiqui-
ties, nor am I able indeed sufficiently to exhort, stirre,
and stimulate the Courtier, to the most serious, sedulous,
and constant reading of them. For, out of this fountaine,
especiallly out of the Store-house of the sacred Scrip-
tures, Courtiers may collect and draw forth this know-
ledge, that, it is not sufficient onely to know what is iust
and right, but that they must of necessitie doe the same.
For so sayes the Text of holy writ, *Æquum est*
Dei voluntatem scire nisi illam ipsa fecerit in opere præste-
mus. It is not enough onely to know the will of God, unlesse
indeed and action we performe the same. And to this pur-
pose I thought it worth my labour, to adde this *Disch*
of an vncertaine Author, most worthie due obseruation
of all good men.

Quid iuvat innumeris scire atq. volvere casus

Si fugienda facis, & facienda fugis.

What profits it to read much, much to know,

If Badnesse thou embrace, Goodnesse for-goe.

Furthermore, let the Courtier contemne and abstaine
from all lying, cheating, simulation, and dissimulation,
let him here listen vnto that most graue and godly Father
Saint Augustine, giuing him honest and religious coun-
sell, *Quiescat, mi homo, lingua, & vitam interroga, My friend*

A good note.

let

let thy tongue be silent, and be carefull to examine thy life:
And why? because indeede, it is more assuredly knowne
and discerned what a man is by his fruits, that is, by his
workes then by his wordes.

- That Courtier (which the tearme of his aboade in
this this transitory and fraile Court on earth, being ter-
minated and expired) doth looke and long for a place in
that perpetuall Palace in heauen, after that he hath seene
obserued and collected both out of sacred and profaine
writings, what soeuer the wit of man is capable of and a-
ble to comprehend, yet let him call to minde that of the
Psalmist, and Sweet Singer of Israell and with him
conclude that.

Not to de-
pend wholly
on princes.

Tutius est, praestare Deo considere soli,

Quam se Principibus credere mille viris,

Tis better farre to trust in God alone

Than in a thousand Kings in regall Throne.

And againe.

Qui Domino fidis, felici navigat unda

Fidere Principibus, ventus & aura leuis.

He which on God depends, sayles with best winde;

For, Princes blasts of loue, proue most unkind.

- Now before I put a period and full conclusion to this
my labour and little treatise, I must truly tell thee (kind
Courtier) this one thing, namely that the Court makes
not a man better, but men rather may make the Court it
selfe better, whereby I would intimate thus much, that

Marke this.

tis not enough to live in Court, to goe to bed at mid-
night, to rise the next morning at ten a clocke, and then
what with apparelling himselte, with frizling and curling
his haire with his curling pin, with poudring and turning
vp the same, this way and that way, about his eares, con-
tinuing thus in his bed-chamber, euen till noone at least,
and then to spend the rest of the day in feasting, iesting,
and many such like toyes and triuall exercises and prac-
tises; assuredly I say (and let every Courtier beleue me)
that he which is onely occupied and busied in cropping
these roses, shall vndoubtedly finde then but pricking
thornes; on these trees, shall finde nothing but fruitlesse
leaves; shall find these vines both wilde and barren, in
these garners shall find nothing but chaffe; and finally, in
these treasures, shall be posselt of nothing but meere
counterfeit mettle. The Courtier (I say) which adheres,
cleaues, and is inclined to these things aboue mentioned,
cannot rightly vndertake, excogitate, doe, or begin to doe
any thing, much lesse perfectly finish or effect the same;
he also which cleares not himselte of these things, shall
finde many defects in himselte, and such, as that, if hee
mend not his manners, will giue him iust cause to weepe
and lament.

Let not that Courrier therefore thinke himselte a hap-
pie and fortunate man, which in the Court hath power to
liue as he lists. For if Courtiers were (which I would to
the Lord they were) the most absolute happy and perfect
of all men, then assuredly, they which would not pre-
sently professe, and embrace a Courtiers life, might wan-
der (as the saying is) all the world ouer, since we all know
that there is no time of a mans life, that can be better spent
than that which is spent, and bestowed in the sweete fel-
lowship

lowship of wise and learned men; yea, of such as are famous for their wisdom, and excellent parts, and employments. Therefore that I may once for all (more perspicuously) unfold and lay open my full scope, meaning, and intention herein, this I say is the thing which I especially ayme at, to admonish thee (kind Courtier) namely, that since euen Courts also haue their brambles, briers, and thistles, no man should therefore put too much confidence and hope in himselfe, notwithstanding all the glittering and glorious shew and resplendent luitre of a Courtly life, and so (by that means) alienate and estrange himselfe from his God; but that he should alwaies beare in remembrance, how many at all times in Kings Courts haue beene pressed, yea, with lyes, detractions, and enuy oppressed, and that much sorrow is sheltered and hid vnder that *glorious misery*; and indeed who can terme it otherwise than a *glorious misery*, when a man shall so liue, & in such a place, where (for the most part) he is still subiect either to the danger of other mens malice and hatred or else himselfe to haue others in hatred and detestation; where a man in outward shew of reuerence, with cap and knee makes bare his head to him; whose head (in his heart) he desires, were smitten off; Others againe to be seene to bow themselves low, and euen make a legge to him, in the working of whose destruction, they could be better content to breake their leg.

These are not
onely the con-
ditions of
Courtiers, but
of this age in
generall.

Againe, is it not a thing much to be lamented, to see men daily to frequent each others company, to laugh and reioyce together; and yet all this while to foster within their breasts most cruell and capitall enmitie and hatred each against other. Is it not intollerable, yea, incredible dissimulation, that a man should in his heart bid

The Court of King James.

a mischief goe with him, to whom he outwardly salueth much worship and reuerence. O misery (I say not now) glorious, but most grosse and grievous, yea, most vnbefitting an ingenuous and generous Noble-man.

These things (kind Courtier) are most true, nor yet doe I flie from the iudgement and censure, which I know you your selues may vrge and inferre herein. But this we must hold and be assured of, as an infallible truth, that neither the Courtier nor any what so ere he be, may well leaue of to complaine of himselfe, vntill such time as he doth begin to amend himselfe; For, certainly as it is a great folly, and meere madnesse, *Furem, qui intra domum delitescit, extra eandem querere & persequi*, without daue to seek and pursue the Thiefe, which lies lurking, and is close hid in a corner of the house: so it is a manifest token of great want of experience in vs, that when we see our selues in fault, we blush not, nor are a jot ashamed to lay it vpon others, and to iustifie our selues.

Every man is
the cause of
his owne
misery.

To make it appeare yet more plaine by example: how comes it to passe, that we so trauaile vp and downe, both at home and abroad, that we so pine, pinch, and punish our selues, that we so often breake our sleepe by rising vp early, and going late to bed, what necessitie vrgeth, or constraines vs hereunto, but an insatiate desire to satisfie our vnbridled lusts? who I pray makes vs so proud, but euen our owne madnesse? Who is it that fetters our hearts in the gyues and shackles of enuie and malice, but our owne naturall defects? Who is it, that (as it were) enflames and kindles the fire of wrath and fury, in all our inward parts, but our owne impotence and impatiencie. In breefe, that I may abstract abreuia and epitomize the subiect and argument, of this whole treatise into the

narrow lists and limits of one line: Let the Courtier here-
of bee most wary and heedfull, that out of himselfe hee
draw a rule to rectifie and gouerne his owne life, that hee
bee content to taste the sower with the sweete; and in
Court to expect as well, burthen some blame and iniu-
rie; as beautifull fame and dignity, yea let him know &
know assuredly, that he which enters into the Court, en-
ters into such a kind of life as comprehends much more
labour and care, than ease and quietnesse.

Finally, let him thus conclude, that our whole life
doth ouerflow and abound with various, yea great and
greuous cares, affaires and employments, from which
that the Courtier may at last be set at liberty, let him ac-
cept and make vse of this my counsell, it at least which
I hope it may proue honest and wholesome vnto him.

When soeuer hee determines to bid farewell, and to
take his *Vltimum vale* of the Court, let him be wholly ex-
ercised and employed in pious readings, and diuine me-
ditations; with a constant and couragious minde, let him
deride and laugh to scorne the vanities of this world, and
send backe this newes to hope and fortune it selfe; and
hauing once found the haue of rest and quietnesse, let
him with a free heart and a cheerefull voice say,

Wholesome
admonition.
for euery
Courtier.

Iuueni portum spes & fortuna valet.

Nil mihi vobiscum est, ludite nunc alios.

My haues's found, Fortune and Hope adew;

Mocke others now, for I haue done with you.

And truly since it is so excessive hard for any man to
carry and demeane himselfe in every kind of life so, as

gma

Y 3

that

St. Barnard.

that he erre not in any thing: therefore (kind Courtier) receiue these other most short remedies herein. First then be thou here of firmly assured that then thou hast found out wisdom. *When thou dost truly lament thine owne euills past; dost wisely vilipend all seeming good things present, and dost hartily couer and desire the best things to come.* Also if thine affections and desires be truly settled and fixed there, where our head and heavenly King our Lord and Saniour Christ Iesus, doth rule and raigne in blissefull eternity. If then (kind and courteous Courtier) thou be of this mind and blessed resolution, thou shalt easily and truly vnderstand, that it is not the safest way, to rely and onely to trust to the world or any Princes palace. For, *the world passeth away and all the pleasures thereof, but he which doth the will of the Lord, hee shall endure for euer.* Be aduised then, & bee aduised (good Courtier) I exhort thee, which shortly dost desire to relinquish and forsake this fickle, fraile, and impure Court on earth, and to be thence translated and transported into the eternall most pure and perfect Court of Heauen. Hould fast this resolution; let no by wayes, obstacles, obstructions, and impediments, hinder or with hold thy progresse, and constant proceeding in this right rhode, or Kings high way; nor let any thing reduce, or seduce thee, from that life to come, in which, is that day which admits no night and outlasts all eternity of time. Now that thou maist elect and make choice of a holy and happy course of life, consider with thy selfe, *What thou now art; whence and for what cause thou art, and then thou shalt find, that obliuion was our first originall, our middle being is labour, and our end is sorrow.* And what are all these being knit and conioyn'd together, assuredly nothing

thing else than most apparent and manifest *Error*. What needs many words, mans whole life is spent and past over, in *hoping well and having ill*. Now therefore (courtious Courtier) here will I conclude with these three briefe obseruations, which I desire thou wouldst alwayes keepe in perpetuall remembrance, and in Court alwayes beare about thee; namely, that in Heaven aboue, there is an *Eare which ouer-heares thee*; an *Eye which ouer-sees thee*; and a *booke whereinto all thy words and deeds are most curiously, and carefully written*.

The conclusion of all with three briefe notes.

These are the things (thrice Noble and Renowned MARQUESS) which I haue humbly presumed, and thought good to deliuer and set forth in writing, touching the life of a Courtier, which I haue especially done for the honour of the Court of the most magnificent JAMES, King of great Britaine, &c. Indeed I know and doe ingenuously agnize, that I haue omitted aboue a thousand things, which might worthily haue bene expressed, concerning the dignitie, honour, and grauitie of this argument; yet howsoeuer, hereof I am most confidently perswaded and assured, that I haue herein accomplished and collected those things which may in some measure, delineate and display the life, manners, and demeanours, yea, the liuely image, similitude, and portrature of a Court and Courtier. And I hope, not alsoe yether obscurely demonstrated to euery Courtier, what he is to follow and embrace, what to flie and utterly contemne. And wlesse I be most grossely and palpably deceiued, the Courtier, if he doe not unkindly neglect and reiect these rules, precepts, and prescriptions, but brings them to practicke proose and triall, by daily custome and exercise; shall haue some matters obiected to the eyes of his understanding, wherein, as in a mirrour or looking-glasse,

he very carefully and excellently behold himselfe. But being
 so near, instead of all good intended to the Court of our most
 royall and renowned King, I here adde my devoute vowes,
 and humble prayers, most heartily wishing and desiring
 that his Palace and Princely Familie, may never be desolate,
 destitute, or distressed, but that he may alwayes have, such, to
 love him, & to live with him, as may ever be assistant to him,
 with their loyalty, comfort, and good Counsell: Tea, that he
 may ever have about him, such conscionable Coadjutors, as
 Iethro advised Moses his sonne in Law to ioyne unto him,
 in his counsels and consultations, namely, Men of approued in-
 tegrity, wise, fearing God, speaking the truth, pure and un-
 corrupted. Such Courtiers and Counsellours I say doe I heart-
 ily desire, may alwayes happily attend on our most gracious,
 and sacred Soueraigne, who will honestly preferre a Pub-
 like, before a private Good, who had rather religiously to enjoy
 a meane estate, than to relinquish or forsake vertue and ho-
 nestie, which are not inclined nor addicted to lust and volup-
 tuous vanities, and which can be content to put up a private
 displeasure, but are most readie prest to punish a publike ini-
 ry. And finally, such as are not selfe-flattered, or affected with
 insolent ambition, disloyalty, and conceitnesse.

Which that the great King of Kings, the eter-
 nall Lord of Hosts, would graciously
 vouchsafe to confirme and ra-
 tifie, I humbly pray, and
 most heartily desire.

FINIS.

